I

The First Sabbath Day

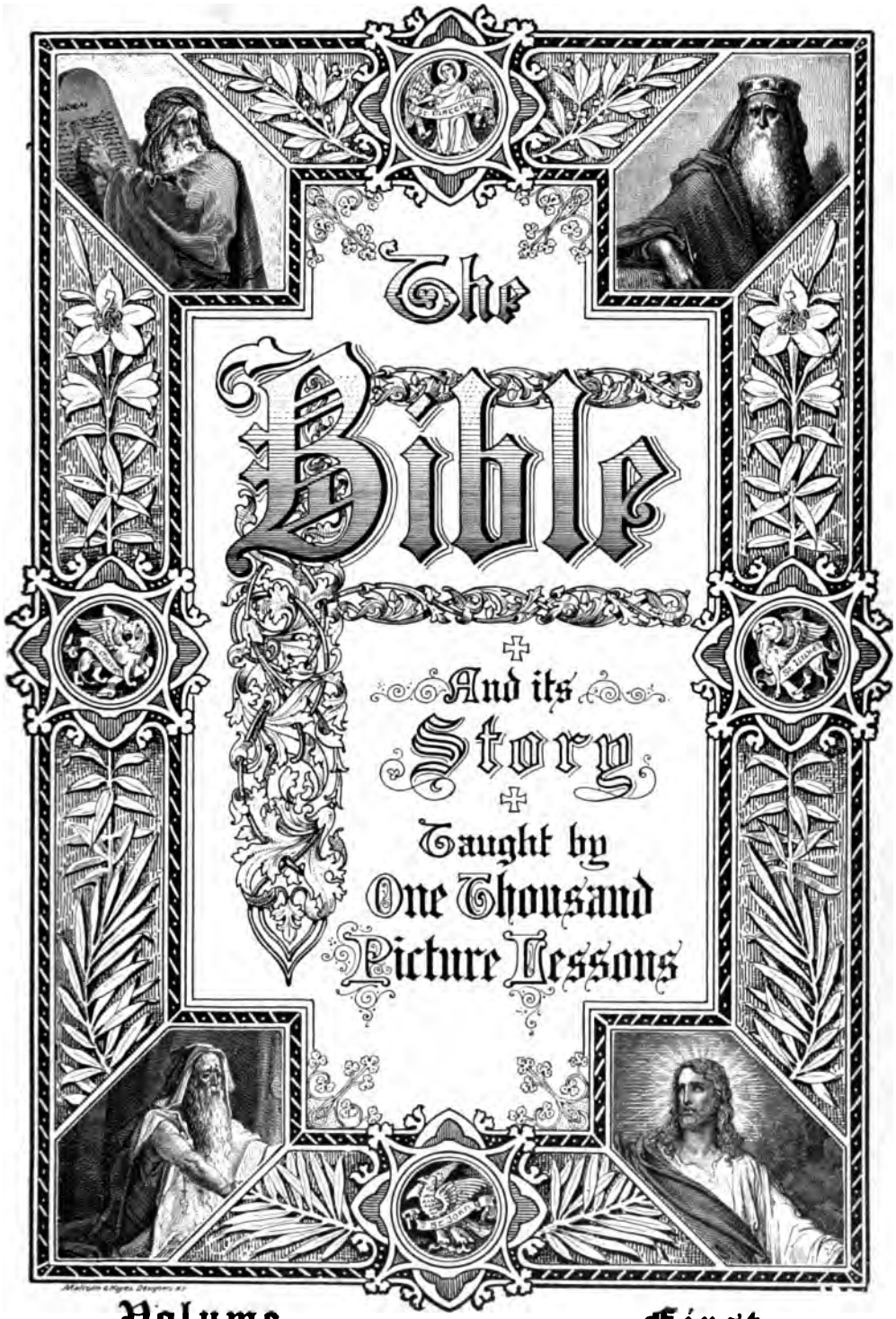
BY C. GUTHERZ, A CONTEMPORARY SWISS-AMERICAN ARTIST.

✠

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."—Gen., 2, 3.

IN this great religious devotional painting is shown the culmination of the creation of the world. For six days God labored; and under His hand the earth became a completed whole, marvelously and wonderfully complete. But the earth had not been made for the mere earthly pleasure of man. He, as God's creature, was to take his place in the great choir of the angels worshipping the Almighty.

Upon that first Sabbath day the work was ended; and man, the last created being, was summoned to join in the divine pæan of peace and joy and rest. "And God saw everything that he had made, and, behold, it was very good." So the Master reached forth His hand and blessed the whole, and Adam and Eve began their life in that primeval happiness and intimacy with God, of which their sin was so soon to deprive them and the world.



Volume First

Bible. English. Authorized. 1910

The BIBLE AND ITS *STORY*

"I am Alpha and Omega, the beginning and the end, the first and the last."—*Revelations, 22, 13.*

"The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God."—*Daniel Webster.*

"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life."—*Goethe.*

"The word unto the prophet spoken
Was writ on tablets yet unbroken."—*Emerson.*

"The Gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart."—*Napoleon.*

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."—*Isaiah, 40, 8.*

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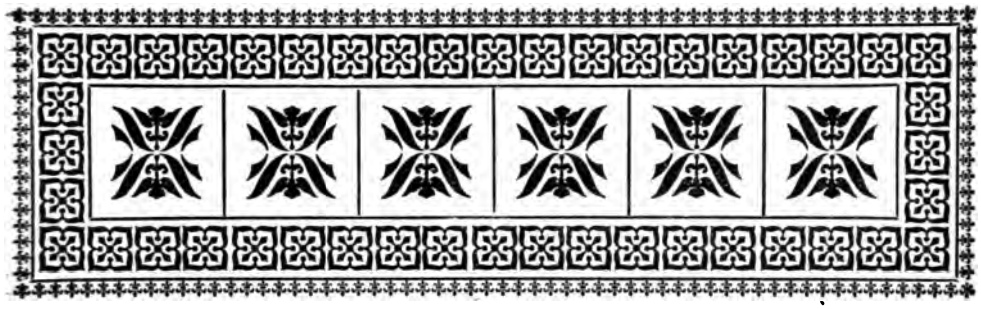

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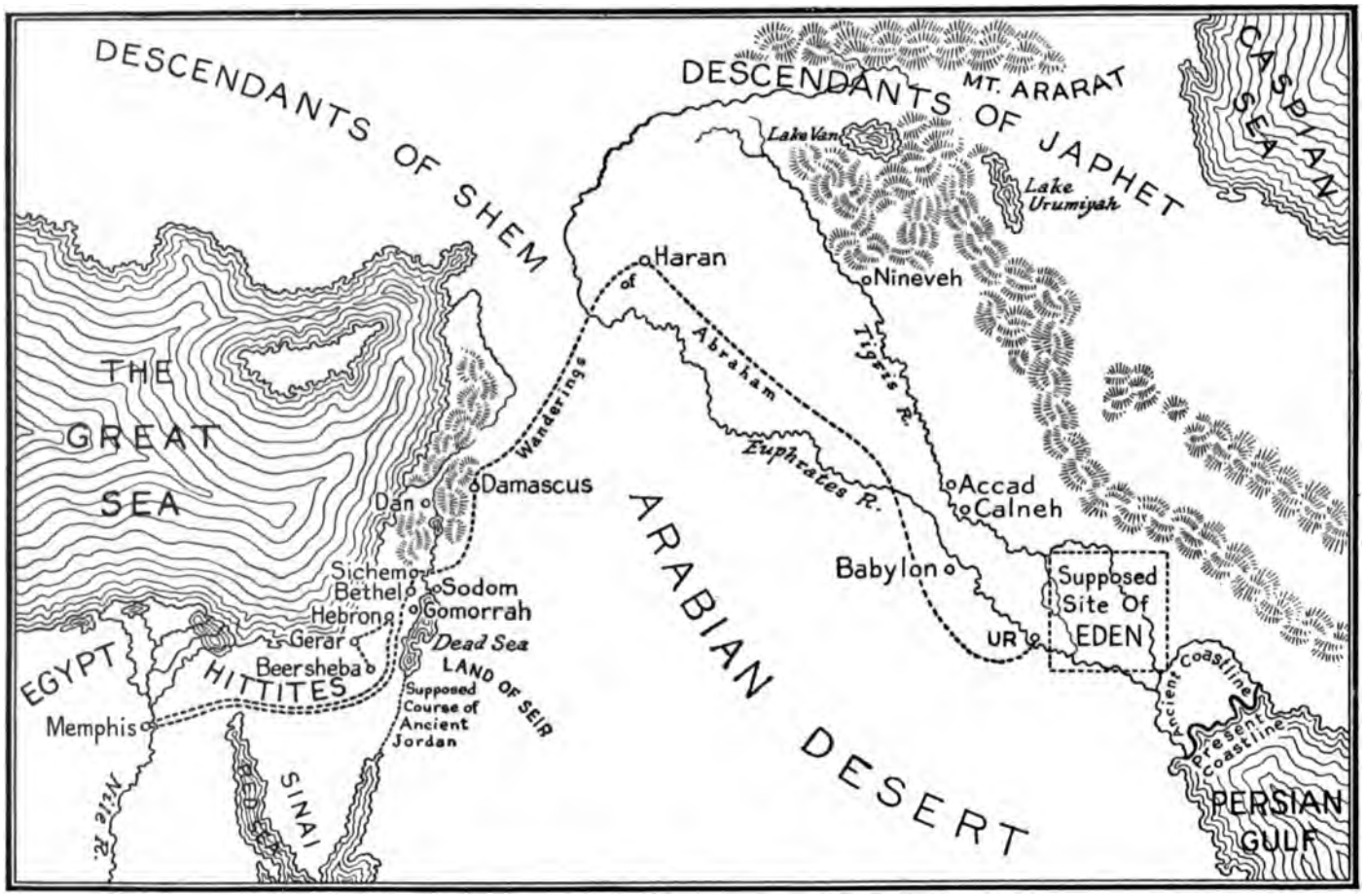
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The Land of the Beginnings

(MAP)

✠

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."—Gen., 2, 10.

A MAP intended to guide us as to the positions and geographical outlines of man's earliest days must necessarily be imperfect. Of the location of the Garden of Eden we have no knowledge except from the biblical description which places it amid four rivers and names the Euphrates as one of these. Students have usually guessed its location as suggested on the map, near the mouth of the Euphrates, a region where the garden might include seashore, river-meadows, and mountains.

Noah's landing place, Mt. Ararat, the centre from which his descendants went forth for the second peopling of the earth, is fairly settled upon as being in the great culminating range of Armenia, the tremendous peaks which tower at the Euphrates' source. The site of Babylon or Babel has been definitely established by modern research, as has also that of Ur, the city whence Abraham set out upon his journeyings. These are traced on the map, showing how he went with his father to Haran, how he wandered as far as Egypt, and then finally settled in Palestine, the land promised to his descendants by the Almighty.

General Introduction

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THIS issue of the Bible aims to bring the Sacred Book more vividly before the minds of readers, especially youthful readers. For this purpose all the great picture galleries of the world have been consulted and compared, and copies from over a thousand of the most celebrated religious paintings have been arranged in sequence so as to depict each successive step of the holy story.

Illustrations of the Bible are as old as Christianity itself. Of earlier date they could not be, for the ancient Hebraic law, like the Mohammedan law today, forbade all "graven images," all carved or painted reproductions of living figures. This sweeping prohibition rose from the effort to repress idolatry, that pagan instinct which Moses found so persistent among his followers. The higher and stronger faith of the early Christians knew no such cause for distrust of art. We are told that St. Luke painted a portrait of the holy mother, and that the face of Jesus Himself remained imprinted on the cloth which wiped the beads of agony from His brow. In the ancient catacombs, homes of the first three centuries of the faith, we find rude drawings of Jesus, of Noah, and of many biblical incidents. When Christianity rose to power in Rome and again in the mediæval world, its devotion was expressed in vast paintings and elaborate mosaics covering the splendid walls of churches. Even as early as the sixth century Pope Gregory the Great called these church walls "the layman's Bible." And when in the fifteenth century there arose the marvellous renaissance of art, Raphael illumined the arches of the papal palace with a pictured Bible, and Michelangelo covered the ceiling of the papal chapel with his mighty visions of the creation. Since then art has ever been at the service of religion. Luther often expressed most earnestly his desire for objective teaching. "Would to God," he once exclaimed, "I could bring the people and the rulers

to such a mind that they would have the whole Bible written and painted within and without their houses before every man's eye! That would be indeed a great Christian work." Much of the religious knowledge of the ignorant peasantry in past centuries has been gleaned from such church pictures or from rude woodcut drawings of the Bible scenes. Earnest artists have made the illustration of Scripture their life effort. Not only was the renaissance painting almost wholly religious, but our own day has had its masterpieces. The last half century has seen at least four artists, Doré, Schnorr, Tissot and Hoffmann, who, like Raphael, have created each a Bible series of his own.

Now, from all these sources, combining all, have been gathered here over a thousand illustrations; and these have been arranged in one vast connected series, far more extensive than that of the most prolific of individual artists. This series by itself tells without words all the story of the Bible. Yet to bring home more fully the beautiful and holy tale, every picture is described upon its protecting tissue, and the descriptions are so linked together that even a child, turning these pages only for the pictures, may yet learn from them the whole wonderful narrative of God's dealing with man.

The scriptural text here followed is that which, through three centuries of use, has become accepted and endeared to every English-speaking reader, the "authorized" or "King James" translation. Not a word has anywhere been changed. Within the last quarter century, however, there have been two very important revisions of the English Bible. The first of these was made by a great concourse of English and American divines, and published in 1885; the second presenting the still more radical corrections urged by the American members of the conference, was published in 1901. Neither of these newer translations seems likely to usurp the place of the revered and established "King James" version, which continues to be used in all our churches. But in order that readers may understand the Sacred Book to its fullest extent, the present work has been compared word by word with the recent translations and every important change, every one, that is, which causes any alteration in the meaning, has been pointed out in a footnote.

These appended notes are of the briefest. The aim here, in offering the biblical text, is to concentrate the attention of the reader upon the Sacred Scripture itself, not to distract attention from it by a multiplicity of comments and explanations in the midst of which the original sense may become lost, especially to youthful readers. There-

fore the footnotes are strictly confined to pointing out the corrections of the text, or explaining words not generally understood. All further discussion is given in the "picture lessons," which, following the Sacred Book in their historical sequence, endeavor to supply a simple yet sufficient explanation of the whole. These "picture lessons" have been written by Dr. Horne, who has also had general editorial charge of the entire work; the theological accuracy of the notes and introductions has been under the supervision of Dr. Bewer; and a score of willing workers have lent their aid in every department. For the typographical excellence of the volumes the publishers owe special thanks to Mr. Charles E. Hiller; and their thanks are also due to the great art firms of the world, Hanfstaengl of Munich, J. J. Weber & Co. of Leipzig, Braun, Clement & Co. of Paris, the Berlin Photographic Co., The Cassell Co., and J. S. Virtue of London, and a dozen others, for their competent assistance and hearty coöperation. Without such aid this unprecedented undertaking would have been impossible.

The italicized words throughout the Bible text are used, as is customary, to indicate words not in the original but inserted in the English version to aid in clearness. The ¶ indicates a division larger than the verses; from one of these marks to the next would be a paragraph in ordinary prose.

Introduction to the Book of Genesis

The Pentateuch, which includes the first five books of the Old Testament, beginning with Genesis and running through Deuteronomy, has always been held in special veneration. These five books are called THE LAW, as opposed to the later books, which are either historic or poetic or prophetic, while the Pentateuch, though partly historic, is mainly occupied with proclaiming the Law of God, and establishing the rules by which the Hebrews aimed, and still aim to-day, to regulate their lives.

Tradition assigns the authorship of these books to Moses, the chief prophet, leader, and law-giver of his race. Hence the books are often called the five books of Moses. Indeed, the later Hebrews seem to have believed that the early writings of Moses were identical with the five books as we possess them to-day; and this Hebraic view was widely adopted in the early Christian Church. It is now generally supposed, however, that the Pentateuch in its present form was written some centuries after the death of Moses, uniting in a single account several detached earlier records of his teaching.

Genesis, the name of which means "the beginnings," is the first of these five books of the Law, or "five fifths" as the Hebrews call them. Genesis receives its name both from its opening words and from its contents; for it explains the beginning of earth and of man. Many of its verses contain poetic metaphors, which should not be too exactly construed; yet it is historical in a vague and vastly broad sense. The purpose of its history is to point out the relations existing between God and man, and especially between God and the "chosen race," the Hebrews. The book is thus the natural preliminary to the four following ones, which proclaim the laws of God as established for man's guidance, and tell the story of the revelation of these laws to Moses and his followers.

Opening with the Creation, Genesis devotes five chapters to the first peopling of the earth. Then in five more chapters it tells of the destruction of mankind by the deluge, and of the second peopling of the earth by the descendants of Noah. In the eleventh chapter, Abraham appears as the central figure of the narrative. In him the faith and knowledge of the true God was preserved or rather it was strengthened and revealed anew, and he was sent with his family into Palestine, the Holy Land. The story of Abraham and of his covenant with God occupies fifteen chapters, toward the close of which his son and successor, Isaac, becomes the central figure. Then in the twenty-sixth chapter Jacob, the son of Isaac, is born, to succeed in his turn to the position of the special friend and servant of God.

The twelve sons of Jacob were the progenitors of the twelve tribes of Israel, so that the story of each of them is told at some length. Joseph was the most prominent among them, and from the time of his birth, as related in the thirtieth chapter, he becomes gradually the central personage of the narrative, and so continues till the end of the book. It was under his leadership that the Hebrews left the Holy Land and settled in Egypt, where four hundred years of bondage were to punish them for their sins, before Moses appeared.

Genesis thus stands as the introduction, not only to the account of Moses and his promulgation of God's law, but to all the historical books which follow, and which tell of the return of Abraham's descendants into Palestine, and their fortunes during their second dwelling there. It introduces also the poetical books and prophecies, which refer frequently to the story of the creation, or of the patriarchs and their covenant with God. Also in a sense Genesis introduces the New Testament; for the Old Testament tells of the fall of man, and the New proclaims his redemption.

In the Beginning

FROM THE CELEBRATED BIBLICAL SERIES BY THE FRENCH ARTIST, GUSTAVE DORÉ.

✠

"In the beginning God created the heaven and the earth."—Gen., 1, 1.

THIS opening sentence of the Bible is simple in its wording, but heavy with stupendous thought. It stands as the opening of all history, the boundary line back of which the human mind cannot hope to reach and understand.

"In the beginning" there was only God. He had existed always, infinite, unknowable. Then He WILLED; and mind and matter appeared. Heaven and earth uprose as material things, the realization of His thought. Space spread itself out, unending. Time started on its ceaseless flight. The universe, so far as we can ever know it, began.

Of all the works of creation, Heaven is mentioned first. But the Bible is not the story of the heavenly world of faith and purity and joy. Its theme is the sin-scarred, stormy course of man. Hence the narrative does not pause to speak of Heaven, but passes at once to describe the molding of the earth, that earth which, in Doré's picture, surges upward out of darkness, out of the illimitable unknown, and lies waiting, dimly expectant, at the feet of the Creator.

THE FIRST BOOK OF MOSES CALLED

Genesis

Chapter 1

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God, 29 Also the appointment of food.

IN THE beginning God created the heaven and the earth.

2 And the earth was without form,[1] and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.[2]

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

[1] The Revised Version reads "was waste and void." [2] Revised Version, "And there was evening and there was morning, one day."

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth[1] abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth[2] abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

[1] The Revised Version in these two cases changes "bring forth" to "swarm with."

The Spirit on the Waters

BY JOHN MARTIN, AN ENGLISH ARTIST OF THE EARLY NINETEENTH CENTURY, FAMED FOR HIS IMPRESSIVE BIBLICAL PAINTINGS.

✠

"And the Spirit of God moved upon the face of the waters."—Gen., 1, 2.

THE earth, as it first rose out of the void at God's command, was a mere huddled mass, a chaos of atoms heaped confusedly together. It was wholly unlike the world which smiles about us to-day, fixed in form, clothed with verdure, and teeming with busy life. The confused mass must at first have rolled onward amid unspeakable tumult. Holy Writ is here enforced by science, which suggests a terrific picture of the awful battle between opposing elements. Tremendous explosions, fiery rains of white-hot liquid metal, vast clouds of vapor, stifling poison gases, enveloped all.

Profoundly impressive is the thought that God's creative power was still active throughout this monstrous pandemonium. Every Titanic outburst was guided and directed toward His purpose. Of this we have divine assurance in the second beautiful verse of the Bible narrative. The earth was formless, it was empty of life; darkness, profoundest darkness, covered its black deeps. Yet the Spirit of God was there, the creative force moved upon those waters wherein the earliest life was to develop. The vaporous clouds began to lessen. "And God said, Let there be light: and there was light."

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Chapter 2

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 ¶ These *are* the generations[1] of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew:[2] for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there is bdellium[3] and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

[1]Generations here means "account of the beginnings." [2]The Revised Version alters this passage by beginning verse 5 as a new sentence, "And no plant of the field was yet in the earth," etc. The recent American revision goes yet further by reducing the colon after "grew" to a semicolon. [3]The meaning of bdellium is uncertain, it is either a pearl or a fragrant gum.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall he called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

Chapter 3

1 The serpent deceiveth Eve. 6 Man's shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

The First Days of Creation

TWO PANELS BY SIR EDWARD BURNE-JONES, A LEADER IN RECENT ENGLISH ART, DIED 1898.

"And the evening and the morning were the first day."—Gen., 1, 5.

THE appearance of light upon the earth is the great central fact marking the first of the six days of the creation. The Bible does not say that light was itself created at this time; and elsewhere we are told that God Himself is Light. But it was on this first day that the light began to penetrate the dense masses of cloud by which the earth was shrouded. The difference between light and darkness, between day and night, began for the first time to be dimly visible upon the face of the revolving globe. A measure of time could thus be established. "And God called the light Day, and the darkness he called Night." These were significant names; for in Hebrew the word day means the time of warmth, of shining, the night means the time of howling, of uncertainty. So also the day was arranged as it was by the ancient Hebrews, the evening first, which means the period of mingling light and dark; and then the morning, the hour of "looking forth."

During the second day the chaotic world took form. The enfolding gases continued to lessen. They divided, and were separated into clouds, were raised above earth's surface as the "firmament," our surrounding atmosphere, the sky. "And the evening and the morning were the second day."

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow[1] shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

[1] The Revised Version changes "sorrow" to "toil."

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Chapter 4

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.[1]

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

[1] Revised Version, "And unto thee shall be its desire, but do thou rule over it."

The Third and Fourth Days

THE SECOND TWO PANELS OF THE BURNE-JONES SERIES.

✠

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit."—Gen., 1, 11.

THE third day of creation began with what seems the completion of the work of the second day. The chaotic earth took a lasting shape, a firmer crust, and hardened into rock; the fiery mass cooled sufficiently to let the waters cease to whirl overhead in steam, and they settled down into their ocean beds. The dry land appeared. Then at God's command this dry land covered itself with verdure, grass and herbs and trees, bushes and climbing vines.

Not until after this, not until the fourth day, were the enshrouding vapors wholly conquered and swept away, so that sunshine could come clear to earth's surface and reveal the source of the dim earlier light, display the brilliant glowing orb of day and the milder lights of night. Thus step by step was the earth developed to its present outline; and these successive steps, as detailed in the Bible narrative, are told also by the investigations of science, which show that our globe must indeed have progressed through just this development. Only science is careful to warn us that we must not affix to the biblical story our own measures of time. The four "days" which saw the slow process of earth's cooling, may have extended over many millions of what we call days.

16 ¶ And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubalcain, an instructer of every artificer in brass and iron: and the sister of Tubalcain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.[1]

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the Name of the Lord.[2]

Chapter 5

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godliness and translation of Enoch.*

THIS *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a *son* in his own likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

[1]Verses 23 and 24 are printed in the Revised Version as poetry. Lamech raises a chanting cry. The passage is not very clear in the Hebrew, perhaps it is a battle song, in which Lamech boasts of his victory over two opponents An ancient Hebrew tradition, however, tells that Lamech slew Cain while hunting, having been led to mistake him for a wild beast, and then in rage Lamech beat to death the young man who had mislead him. [2]This passage has been sometimes translated as meaning that not all men but only Enos specially and solemnly called upon the Lord.

8 And all the days of Seth were nine hundred and twelve years: and he died.
9 ¶ And Enos lived ninety years, and begat Cainan:
10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:
11 And all the days of Enos were nine hundred and five years: and he died.
12 ¶ And Cainan lived seventy years, and begat Mahalaleel:
13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:
14 And all the days of Cainan were nine hundred and ten years: and he died.
15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:
16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:
17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.
18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:
19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:
20 And all the days of Jared were nine hundred sixty and two years: and he died.
21 ¶ And Enoch lived sixty and five years, and begat Methuselah:
22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
23 And all the days of Enoch were three hundred sixty and five years:
24 And Enoch walked with God: and he *was* not; for God took him.
25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:
26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:
27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.
28 ¶ And Lamech lived an hundred eighty and two years, and begat a son;
29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.
30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
31 And all the days of Lamech were seven hundred seventy and seven years: and he died.
32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

The Sun and Moon

AFTER THE FRESCO PAINTING BY RAPHAEL FOR HIS CELEBRATED LOGGIA IN THE VATICAN AT ROME.

✠

"And God made two great lights."—Gen., 1, 16.

THE productions of this fourth day, the sun and moon, with all their wonder and splendor, are much insisted upon in the Bible narrative. In telling of them, the account of the creation for the first time pauses and goes into extended explanations: "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." That is to say, man from a very early period measured his days by the sunlight, his weeks and months by the changes of the moon, and his years by the shifting of the sun and stars. By them he knew the coming of spring and fall, and when to plant and when to reap his crops. They served as guides to travelers by land and sea.

"And God set them in the firmament of the heaven, to give light upon the earth,

"And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

"And the evening and the morning were the fourth day."

Chapter 6

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God[1] saw the daughters of men, that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, My Spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: Noah was a just man, *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopherwood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* the length of the ark *shall be* three hundred cubits,[2] the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the

[1]This passage is usually understood to mean that the descendants of Seth, who worshipped God, wedded with the children of Cain, who had rejected Him. Perhaps however it is a mythological statement. [2]The cubit varied from 19½ to 24¾ inches.

earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

Chapter 7

1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, Come thou and all thy house, into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of everything that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month,[1] the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

[1] This would be about the second week of November, as the Hebrew year begins late in September.

Creation of the Animals

BY JAN BRUEGHEL, CALLED "OF VELOURS," A FLEMISH MASTER, DIED 1625. THE PAINTING IS NOW IN THE LOUVRE GALLERY.

✠

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth."—Gen., 1, 24.

THUS in four days the earth was fully shapen. On the fifth and sixth days God created animal life. The fifth saw the creation of fishes and birds, first the creatures of the water, then those of the upper waters, the firmament, the air. "Abundantly" the first were brought forth, even as to-day a single fish will produce many thousand little fish every year. "And God created great whales."

Then upon the sixth day He created the land animals, the more finished forms; but the Bible makes no mention here of abundance; for among the higher animals life has never been so fertile. Then last of all His work, as the culmination of the sixth day of effort, God created man. "Male and female created he them." Thus Brueghel's picture shows them in the background as though just created, and as yet in no way distinguished above the other animals.

12 And the rain was upon the earth forty days and forty nights.
13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark;
14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.
15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.
16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.
17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.
18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.
19 And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven were covered.
20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
22 All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.
23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.
24 And the waters prevailed upon the earth an hundred and fifty days.

Chapter 8

1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;
2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.[1]
5 And the waters decreased continually until the tenth month: in

[1] Mount Ararat, the highest summit of Armenia, is 17,000 feet high. The middle of the seventh Hebrew month would mean about mid April.

the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove come in to him in the evening; and, lo, in her mouth *was* an olive-leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for[1] the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

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[1]The Revised Version changes the meaning of this passage by a slight change in punctuation and reading, thus: "for man's sake, for that the imagination" etc.

The Last Days of Creation

THE CLOSING PANELS OF THE BURNE-JONES SERIES. THIS SERIES IS NOW IN THE COLLECTION OF SIR A. HAMILTON.

✠

"Thus the heavens and the earth were finished, and all the host of them."—Gen., 2, 1.

WITH these two pictures the artist, Burne-Jones, completes his celebrated series of the creation. Each day is represented by a gigantic angel bearing the globe of the earth, with the work done upon it in that "day." Thus the fifth angel upholds a world of birds and fishes, the sixth a world of vaguely shadowed land animals with man rising before them all. Each angel, as his day is completed, steps into the background to give place to the next; but the earlier angels do not disappear, for their worlds are still existent and in harmony with the newer creations. Only the flame fades from their foreheads. This flame typifies the creative power, the word of God Himself operating for a moment in them and through them, in the creation of the world.

At the feet of the sixth angel sits a seraph singing; for the work is finished, the time of rest is come. When God viewed all the work that He had done, He was satisfied. He "saw that it was good." So on the seventh day God rested, and sanctified that day to be a day of blessing and song and rest forever.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Chapter 9

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that

I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.[1]

20 And Noah began *to be* an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethern without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan;[2] a servant of servants shall he be unto his brethern.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

Chapter 10

1 *The generations of Noah.* 2 *The sons of Japheth.* 6 *The sons of Ham.* 8 *Nimrod the first monarch.* 21 *The sons of Shem.*

NOW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, and their nations.

[1] Japheth is here accounted the father of the European races, Shem of the Asiatics, and Ham of the Africans, including the early Canaanites or dwellers in Syria whom the Hebrews conquered. [2] Verses 25, 26 and 27 are given as a chant in the Revised Version.

Creation of Adam

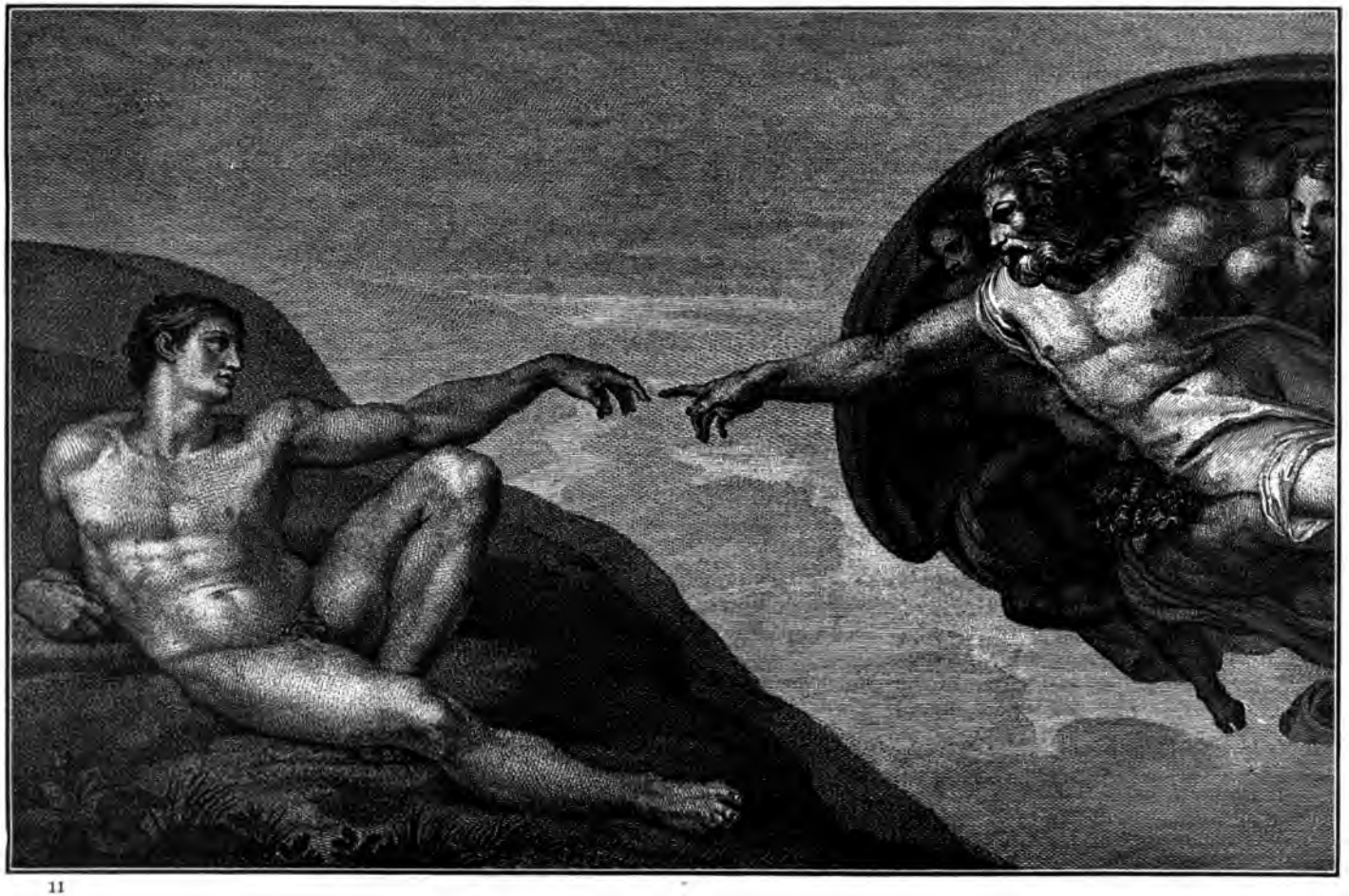
AFTER MICHELANGELO'S FRESCO, ONE OF THE CEILING PAINTINGS OF THE SISTINE CHAPEL IN THE VATICAN.

✠

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen., 2, 7.

THE Bible story is often twofold. A great event is told in a general way, then it is reviewed and explained in its particulars. So with the creation of man. This is mentioned in the first chapter of Genesis in its place among the many marvels of the making of the earth. Then the second chapter picks out this one event for special description, explaining how man was formed from "the dust of the ground," and how a divine soul was given him.

Michelangelo's conception of man's awakening has, ever since the moment of its production, been accepted as one of the great paintings of the world. The noble figure of Adam, just rousing from a statue into life, is full of calm unconscious strength, offering not an unworthy companion and counterpart to God who, by a mere touch of the finger, has thus vitalized the dust. The figure of God is conceived, as man's vision of Him has been since Moses' time, from the single statement of the Bible, that man was created "in the image of God." Hence our highest ideal of man becomes the nearest we can approach to imagining his Maker.



6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.
8 And Cush begat Nimrod: he began to be a mighty one in the earth.
9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
11 Out of that land went forth Asshur,[1] and builded Nineveh, and the city Rehoboth, and Calah,
12 And Resen between Nineveh and Calah: the same *is* a great city.
13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
14 And Pathrusim, and Casluhim, (out of whom came Philistim,[2]) and Caphtorim.
15 ¶ And Canaan begat Sidon his firstborn, and Heth,
16 And the Jebusite, and the Amorite, and the Girgasite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.
21 ¶ Unto Shem also, the father of all the children of Eber,[3] the brother of Japheth the elder,[4] even to him were *children* born.
22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
23 And the children of Aram; Uz, and Hul, and Gether, and Mash.
24 And Arphaxad begat Salah; and Salah begat Eber.
25 And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.
26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27 And Hadoram, and Uzal, and Diklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.
30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

[1]Revised Version, "Out of that land he went forth into Assyria, and builded Nineveh," etc. [2]The Philistines. [3]From this name is derived the word Hebrew. [4]The meaning here given in the Revised Version is that Shem was "the older brother of Japheth."

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Chapter 11

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east,[1] that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

[1]This would seem to imply that some at least of the descendants of Noah wandered further east than the assumed site of Ararat; for here they return westward to reach Babylon.

Adam Names the Animals

BY JOH. ELIAS RIDINGER, A GERMAN ARTIST, HEAD OF THE AUGSBURG ACADEMY IN THE EIGHTEENTH CENTURY.

✠

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."—Gen., 2, 20.

IN creating the earlier animals, God had not given them intelligence to understand whence they came and the purport of their existence. But man was made in God's image, with intellect, with an eternal soul, with something of God's own creative power. Hence as soon as Adam uprose alive, God addressed him in words, instructed him, and summoned him to join His work. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them."

In the glow of God's inspiration Adam named them; and he was given dominion over them, and dwelt among them as their ruler, in peace and joy. At first the beasts had no fear of Adam, nor of one another; for as yet death had not come into the world. Adam did not live, as do we, by meat, by devouring other lives. God's first charge to man, or perhaps it were better to say the first wisdom He instilled into him, His first fatherly counsel, was that man should live on the fruit and herbs, that his "meat" should be of these alone.

18 And Peleg lived thirty years, and begat Reu;
19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
20 And Reu lived two and thirty years, and begat Serug:
21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
22 And Serug lived thirty years, and begat Nahor:
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
24 And Nahor lived nine and twenty years, and begat Terah:
25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.
27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.
29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30 But Sarai was barren; she *had* no child.
31 And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Chapter 12

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh having taken her from him, by plagues is compelled to restore her.

 OW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.
5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they

had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated[1] Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

Chapter 13

1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an altar.

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto

[1] Treated.

Eve Created

BY JOH. ELIAS RIDINGER, A GERMAN ARTIST OF THE EIGHTEENTH CENTURY.

✠

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."—Gen., 2, 22.

AMONG all the animals God sought, and we may believe that Adam sought also, for a mate to man, a companion who might be with him and share his joy in God's teaching and uplifting. Pathetically the Bible suggests Adam's need: "And the Lord God said, It is not good that the man should be alone."

Yet for this infinite loneliness of the solitary human being there seemed at first no relief. When Adam had passed in review every beast and bird, the end of the long search is abruptly told: "but for Adam there was not found an help meet for him."

Then comes the new creative thought, presented as the close, the culmination of the six days' work. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof." Thus out of man's own side was created woman. The Hebrew version even uses a different word for her creation, a poet's word meaning "molded" or "fashioned" and implying delicacy and art and beauty in the making. Immediately on seeing her Adam bursts into a pæan of gladness:

"This is now bone of my bones, and flesh of my flesh; she shall be called Woman; because she was taken out of man."

the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 ¶ And Lot, also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the[1] place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre,[2] which *is* in Hebron, and built there an altar unto the LORD.

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[1] From Mt. Ephraim, the ridge between Bethel and Ai, there is an extensive view over much of southern Palestine. [2] Revised Version "dwelt by the oaks of Mamre."

Chapter 14

1 The battle of four kings against five. 12 Lot is taken prisoner. 14 Abram rescueth him. 18 Melchizedek blesseth Abram. 20 Abram giveth him tithe. 22 The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.[1]

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slimepits;[2] and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

[1]That is to say, on the plain which was afterward engulfed by the Dead Sea. [2]Pits of a kind of bitumen or asphalt, used by the people in building.

The Garden of Eden

ONE OF THE BIBLICAL SERIES BY JOHN MARTIN, ENGLISH SCHOOL.

✠

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."—Gen., 2, 8.

THUS began the early happy days of innocence. The man and the woman were as little children, ignorant of all evil, happy in the presence of God, conversing with Him as with a father, conscious of His ever-presence and at ease and security therein.

All earth might have been theirs to wander through with their attendant animals; but God, in His love and joy for His beautiful new creatures, made them a garden, a beautiful paradise for their dwelling. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

Four great rivers surrounded the garden, mountains' sun-bright summits guarded it in some such wondrous landscape as the painter Martin has here poetically conceived. The world was in all the glow and splendor of its earliest dawning. And all these joys were man's.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.[1]

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand[2] unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Chapter 15

1 God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified. 7 Canaan is promised, and confirmed by a sign, 12 and a vision.

FTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?[3]

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and

[1]That is, Abram gave tithes to Melchizedek. [2]Meaning, I have taken an oath. [3]Revised Version, "and he that shall be possessor of my house is Eliezer" etc. The meaning is that his steward Eliezer is his only heir.

a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls[1] came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Chapter 16

1 Sarai, being barren, giveth Hagar to Abram. 4 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, 11 and telleth her of her child. 15 Ishmael is born.

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

[1] "Birds of prey" in Revised Version.

The Temptation

AFTER RAPHAEL'S FRESCO IN THE SERIES IN THE VATICAN.

✠

"Now the serpent was more subtile than any beast of the field."—Gen., 3, 1.

THE third chapter of Genesis tells of the fall of man, the coming of sin into the world. The account has generally been accepted as meaning more than appears upon its surface. The "serpent" is no ordinary "beast of the field." Later portions of the Bible seem to imply that its subtle words were supplied by Satan, or perhaps that the tempter was Satan himself, the power of evil, the rebel against God. Hence the serpent has usually been treated by artists symbolically; Raphael pictures it as partly human, possessed of a woman's head, a woman's brain without her nobler soul. Certainly the serpent's cunning words suggest human nature arguing with itself; the baser, beastly parts stirring the mind to ambition and rage and fear.

In the center of Eden, God had planted two mysterious trees, one of life and death, the other of "the knowledge of good and evil." Of these two trees He forbade mankind to eat, under penalty of death. The serpent approached Eve alone, and subtly suggested that there was some mistake, of the two trees only one was of death, the other was of knowledge, and "in the day ye eat thereof . . . ye shall be as gods."

"And when the woman saw that the tree was good for food . . . she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat."

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do
to her as it pleaseth thee. And when Sarai dealt hardly with her, she
fled from her face.
7 ¶ And the angel of the LORD found her by a fountain of water
in the wilderness, by the fountain in the way to Shur.
8 And he said, Hagar, Sarai's maid, whence camest thou? and
whither wilt thou go? And she said, I flee from the face of my
mistress Sarai.
9 And the angel of the LORD said unto her, Return to thy mistress,
and submit thyself under her hands.
10 And the angel of the LORD said unto her, I will multiply thy
seed exceedingly, that it shall not be numbered for multitude.
11 And the angel of the LORD said unto her, Behold, thou *art* with
child, and shalt bear a son, and shalt call his name Ishmael; because
the LORD hath heard thy affliction.
12 And he will be a wild man; his hand *will be* against every man,
and every man's hand against him; and he shall dwell in the presence
of all his brethren.[1]
13 And she called the name of the LORD that spake unto her, Thou
God seest me: for she said, Have I also here looked after him that
seeth me?
14 Wherefore the well was called Beer-lahai-roi; behold, *it is*
between Kadesh and Bered.
15 ¶ And Hagar bare Abram a son: and Abram called his son's
name, which Hagar bare, Ishmael.
16 And Abram *was* fourscore and six years old, when Hagar
bare Ishmael to Abram.

Chapter 17

1 *God reneweth the covenant.* 5 *Abram his Name is changed in token of a greater blessing.* 10 *Circumcision is instituted.* 15 *Sarai her name is changed, and she blessed.* 17 *Isaac is promised.* 23 *Abraham and Ishmael are circumcised.*

AND when Abram was ninety years old and nine, the LORD
appeared to Abram, and said unto him, I *am* the Almighty
God; walk before me, and be thou perfect.
2 And I will make my covenant between me and thee, and will
multiply thee exceedingly.
3 And Abram fell on his face: and God talked with him, saying,
4 As for me, behold, my covenant *is* with thee, and thou shalt be
a father of many nations.
5 Neither shall thy name any more be called Abram, but thy name
shall be Abraham:[2] for a father of many nations have I made thee.
6 And I will make thee exceeding fruitful, and I will make nations
of thee, and kings shall come out of thee.

[1]The Arabs are regarded as the descendants of Ishmael, and they still remain in possession of the deserts south of Palestine; that is, unlike the scattered Hebrews, they continue to "dwell in the presence of all their brethren." [2]Abram means "a high father"; Abraham is here first created as a name and explained.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah[1] *shall* her name *be.*

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac[2]: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male

[1]The meaning of Sarai is doubtful, perhaps it means "struggling." Sarah means "princess." [2]Isaac means "he laughs."

The Birth of Shame

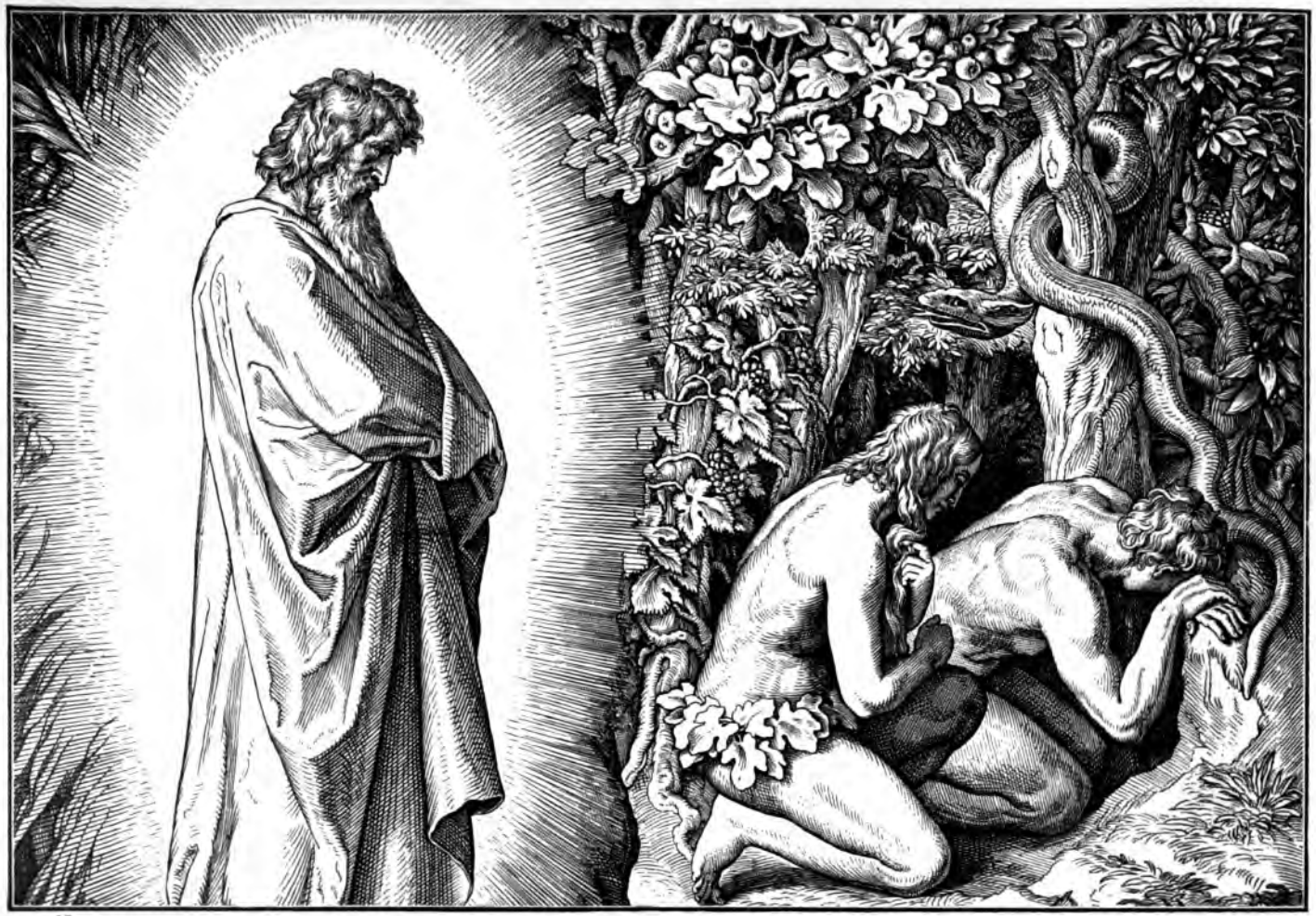
FROM THE BIBLICAL SERIES BY JULIUS SCHNORR, A LEADER OF THE NAZARINE SCHOOL IN RECENT GERMAN ART.

✠

"And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."—Gen., 3, 8.

AS soon as our first parents had eaten the forbidden fruit, knowledge did indeed come to them, but it was evil knowledge as well as good; and they found that knowledge, even at its best, is but a poor substitute for innocent purity. Most startling of the grim facts made clear to them, was that they had disobeyed their Maker and thus lost their sense of joy and security with Him. They had taken into their hearts selfishness and suspicion and fear. Darkened of mind and sin-stained of body, they were no longer willing to be fully seen, to gaze and be gazed upon. They grew secretive, furtive. They began to clothe their naked bodies with leaves, and they crouched among the trees to hide from God.

The Father came to them in the garden "in the cool of the day." Never before had they avoided Him; and when He spoke to them sadly of their fall, Adam answered trembling from his hiding place, and showed how contemptible indeed that fall had been. He sought with crafty, coward words to shift his blame upon the woman, and even upon God: "The woman, *whom Thou gavest to be with me,* she gave me of the tree, and I did eat."



among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Chapter 18

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

The Curse Upon Mankind

BY LOUIS BÉROUD, A MODERN FRENCH ARTIST OF LYONS.

✠

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree . . . unto dust shalt thou return."—Gen., 3, 17-19.

IT seems an inevitable law that sin brings punishment; and the saddest and most fatal part of this punishment is the lowering of the sinner's own moral nature, the debasement of his powers and his thoughts. Both Adam and Eve had lost the strength which their purity had given them. They had sunk in the scale of existence. They must go down to death. Man had distrusted God and suspected good; he had accepted the side of doubt and of disobedience, and the curse of these extended over all the earth.

Legend tells us how the beasts were affected also. No longer loving man but dreading him, they fled away. Being left unguided, they in their turn broke into rapine, devouring one another. This thought the artist has symbolized in the howling tiger, and the huge bird of darkness which flaps heavily away. In the center of the picture God with uplifted hand tells Adam of the evil he has brought upon himself, that in a world turned to strife, man must struggle also, and labor for existence, while woman is condemned to sorrow and to suffering.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Chapter 19

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is turned into a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous original of Moab and Ammon.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

The Expulsion From Eden

FROM THE PAINTING BY ABBEY ALTSON, ESQ., IN THE COLLECTION OF PETER KEARY, ESQ.

✠

"So he drove out the man: and he placed at the east of the garden of Eden, cherubim, and a flaming sword."—Gen., 3, 24.

ACCOMPANYING the curse upon man came the divine promise of redemption. The woman was told that she should stand forever in opposition to the serpent, the symbol of evil, and that at length a child born of her race should conquer evil.

Then as the first visible sign to man of the change in the conditions of his life came his expulsion from Eden. Many Bible students take such passages metaphorically. As for instance, this one may mean not that man was actually ordered out of a garden, but that the beauty and freshness of earth's youth withered around him. Heaven and earth had been as one in those first fair days. And even now the man who dwells in perfect purity may walk with angel thoughts, and commune with God as with a father. But when sin came, the flaming sword of shame divided heaven and earth. A stern-faced judgment stood to bar man out from paradise; and the cherubim gazed in pity and in mourning while the man and the woman fled from before the face of God.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Benammi: the same *is* the father of the children of Ammon unto this day.

Chapter 20

1 Abraham sojourneth at Gerar. 2 Denieth his wife, and loseth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, 16 and reproveth her. 17 He is healed by Abraham's prayer.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore

her not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.[1]

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children.*

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

Chapter 21

1 *Isaac is born.* 4 *He is circumcised.* 6 *Sarah's joy.* 9 *Hagar and Ishmael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelech's covenant with Abraham at Beer-sheba.*

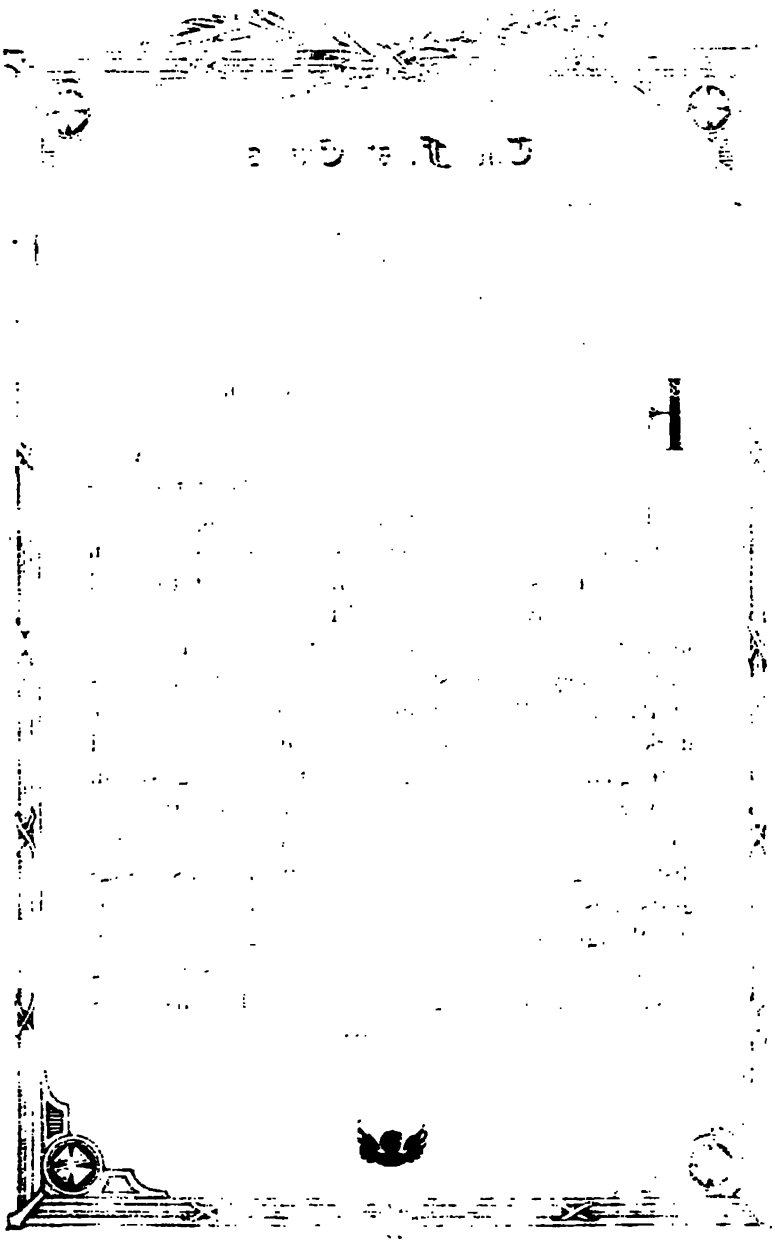
AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken:

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

[1]This passage is obscure in the early texts. The Revised Version reads "behold, it (the money, about six hundred dollars) is for thee a covering of the eyes to all that are with thee; and in respect of all thou art righted." In a general way it implies that Sarah is thus compensated for the wrong done her.



The First Exiles

BY A. ZWILLER, OF THE CONTEMPORARY GERMAN SCHOOL OF ART.

✠

"Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken."—Gen., 3, 23.

FOR man's disobedience he was not only expelled from Paradise, but expelled with a curse upon his head. In this picture Adam and Eve are shown in the first moments of their bewilderment. They have fled but a little way into the empty wilderness and then cast themselves down in stupor. The second half of their punishment, the hard labor and physical pain of life, has not yet come upon them. They realize only the first half, their exile. They have lost forever the beautiful plains of Paradise. Where it stood, they now see only the dark wall that excludes them, and the rock-bound gate guarded by the angel with the flaming sword.

Worse still, they are barred forever from the personal presence of the Lord; they can see only the distant light which, shining within Paradise, suggests His presence. The artist conveys, however, the thought of divine mercy, implying that even in the moment of man's punishment God was planning to save him; for the light rising above Paradise takes the mystic form of the cross, the promise of the coming Christ.

5 And Abraham was an hundred years old, when his son Isaac
was born unto him.
6 ¶ And Sarah said, God hath made me to laugh, *so that* all that
hear will laugh with me.
7 And she said, Who would have said unto Abraham, that Sarah
should have given children suck? for I have borne *him* a son in his
old age.
8 And the child grew, and was weaned: and Abraham made a
great feast the *same* day that Isaac was weaned.
9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had
borne unto Abraham, mocking.[1]
10 Wherefore she said unto Abraham, Cast out this bondwoman
and her son: for the son of this bondwoman shall not be heir with
my son, *even* with Isaac.
11 And the thing was very grievous in Abraham's sight because
of his son.
12 ¶ And God said unto Abraham, Let it not be grievous in thy
sight because of the lad, and because of thy bondwoman; in all that
Sarah hath said unto thee, hearken unto her voice; for in Isaac shall
thy seed be called.
13 And also of the son of the bondwoman will I make a nation,
because he *is* thy seed.
14 And Abraham rose up early in the morning, and took bread,
and a bottle of water, and gave *it* unto Hagar, putting *it* on her
shoulder, and the child, and sent her away: and she departed, and
wandered in the wilderness of Beer-sheba.
15 And the water was spent in the bottle, and she cast the child
under one of the shrubs.
16 And she went, and sat her down over against *him* a good way
off, as it were a bowshot: for she said, Let me not see the death of
the child. And she sat over against *him*, and lift up her voice, and
wept.
17 And God heard the voice of the lad; and the angel of God called
to Hagar out of heaven, and said unto her, What aileth thee, Hagar?
fear not; for God hath heard the voice of the lad where he *is*.
18 Arise, lift up the lad, and hold him in thine hand; for I will
make him a great nation.
19 And God opened her eyes, and she saw a well of water; and she
went, and filled the bottle with water, and gave the lad drink.
20 And God was with the lad; and he grew, and dwelt in the wil-
derness, and became an archer.
21 And he dwelt in the wilderness of Paran: and his mother took
him a wife out of the land of Egypt.

[1]This word means also "playing." Hence the passage has sometimes been translated that Sarah saw the son of Hagar playing with Isaac.

22 ¶ And it came to pass at that time, that Abimelech and Phichol
the chief captain of his host spake unto Abraham, saying, God *is*
with thee in all that thou doest:
23 Now therefore swear unto me here by God that thou wilt not
deal falsely with me, nor with my son, nor with my son's son: *but*
according to the kindness that I have done unto thee, thou shalt do
unto me, and to the land wherein thou hast sojourned.
24 And Abraham said, I will swear.
25 And Abraham reproved Abimelech because of a well of water,
which Abimelech's servants had violently taken away.
26 And Abimelech said, I wot not who hath done this thing:
neither didst thou tell me, neither yet heard I *of it*, but to-day.
27 And Abraham took sheep and oxen, and gave them unto Abime-
lech; and both of them made a covenant.
28 And Abraham set seven ewe-lambs of the flock by themselves.
29 And Abimelech said unto Abraham, What *mean* these seven
ewe-lambs which thou hast set by themselves?
30 And he said, For *these* seven ewe-lambs shalt thou take of my
hand, that they may be a witness unto me that I have digged this
well.
31 Wherefore he called that place Beer-sheba; because there they
sware both of them.
32 Thus they made a covenant at Beer-sheba; then Abimelech
rose up, and Phichol the chief captain of his host, and they returned
into the land of the Philistines.
33 ¶ And *Abraham* planted a grove in Beer-sheba, and called there
on the name of the LORD, the everlasting God.
34 And Abraham sojourned in the Philistines land many days.

Chapter 22

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.* 11 *The angel stayeth him.* 13 *Isaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is blessed again.* 20 *The generation of Nahor unto Rebekah.*

 ND it came to pass after these things, that God did tempt[1]
Abraham, and said unto him, Abraham: and he said, Behold,
here I *am.*
2 And he said, Take now thy son, thine only *son* Isaac, whom thou
lovest, and get thee into the land of Moriah; and offer him there for a
burnt offering upon one of the mountains which I will tell thee of.[2]
3 ¶ And Abraham rose up early in the morning, and saddled his
ass, and took two of his young men with him, and Isaac his son, and
clave the wood for the burnt offering, and rose up, and went unto
the place of which God hath told him.

[1]The Revised Version changes this word "tempt" to its real sense here "prove." [2]Mount Moriah, whereon Abraham's sacrifice was offered, was later regarded as being the same as that whereon Solomon built his temple within the walls of Jerusalem. It thus became the chief holy place of God.

The Comforts of Eve

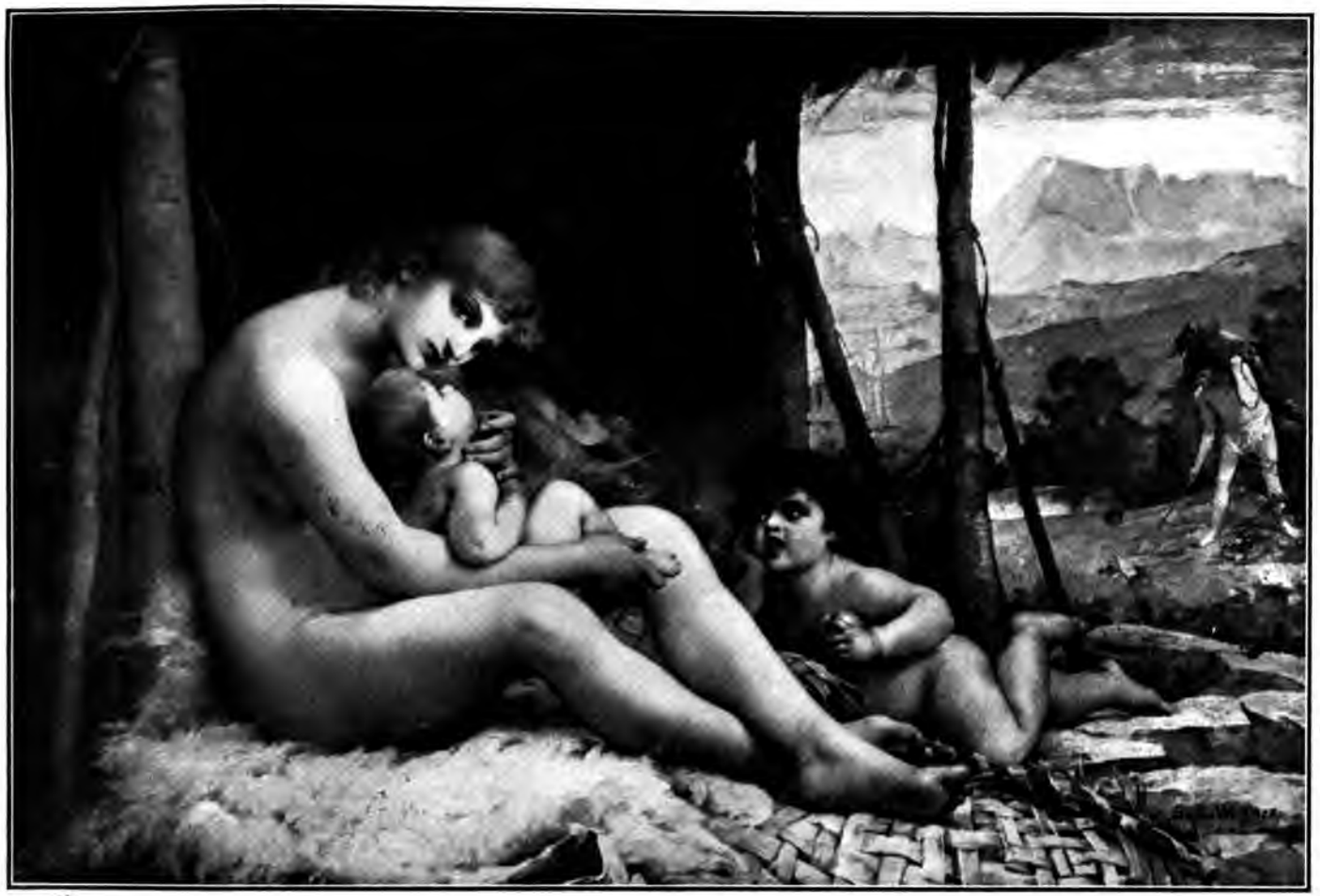
BY ADELHEID SALLES-WAGNER, BORN IN DRESDEN 1825.

✠

"And Adam called his wife's name Eve; because she was the mother of all living."—Gen., 3, 20.

FROM the sternness and vehemence of those stormy passages of the Bible which describe the fall of man, one is glad to turn for a moment to the side-glimpses of softer scenes, the loyal clinging together of the man and woman, partners in their sorrow. Their lives were not all suffering. Though Adam had to labor "in the sweat of his face," yet there were moments of respite, of leisure, of a chastened happiness that returned to the repentant pair. We are told of no new sin of theirs. To Eve especially there came the tender mother's joy in her children. First, she had a sturdy, clamorous boy, whom with maternal yearning she called Cain, which means mine, my own, that which hath come to me (etymologically, "I have gotten").

With what tender wonder and fear and hope she must have gazed on this first tiny man and watched him grow! God had promised her that some child born of her family should drive evil out of the world again. Was this boisterous lad to be the conqueror and restore them to their purity? Then after a time came another babe, a softer, more thoughtful lad; and in sadder mood the mother named him Abel, which means "vanity." She may have felt that the defeat of evil was yet far off, and that her present hope was vain.



4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.
5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?
8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.
9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son and laid him on the altar upon the wood.
10 And Abraham stretched forth his hand, and took the knife to slay his son.
11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.
12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.
13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.
15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son;*
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies;
18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.
20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor;
21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.
24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Chapter 23

1 *The age and death of Sarah.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.
2 And Sarah die in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,
4 I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.
5 And the children of Heth answered Abraham, saying unto him,
6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.
7 And Abraham stood up and bowed himself to the people of the land, *even* to the children of Heth.
8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,
9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.
10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,
11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.
12 And Abraham bowed down himself before the people of the land.
13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it,* I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.
14 And Ephron answered Abraham, saying unto him,
15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.
16 And Abraham hearkened unto Ephron; and Abraham weighed

The Brothers Offer Sacrifice

FROM THE WORK OF THE WANDSBEKER ART INSTITUTE IN GERMANY.

✠

"And the Lord had respect unto Abel, and to his offering."—Gen., 4, 4.

ONLY gradually did the knowledge of all their curse come home to our first parents. "The sins of the fathers are visited upon their children." Science joins with religion to warn us of this solemn fact. The evil that we harbor within ourselves, we transmit in some form to our children. They inherit always something of our weaknesses as well as of our better gifts. Perhaps when Cain was born his father and mother still harbored something of resentment and bitterness toward God; for the boy grew into a man sullen of mood and selfish, stern and fierce of wrath.

The parents taught both him and Abel to worship God, to sacrifice to heaven some portion of their possessions by building altars and burning the offered gifts, so that the smoke rose to the sky. Abel made his offerings gladly, so that God was pleased by his pure and trusting faith. But Cain acted as Eve and Adam had in paradise, with suspicion of the Lord, distrust of His intent, and with secret anger. Therefore God rejected the lip service of Cain and reproved him. The picture suggests this by showing the smoke of Cain's sacrifice beaten back from heaven by the wind, and smoldering round him, while from Abel's altar the vapor rises fair, and the light of God streams about him.

to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

Chapter 24

1 Abraham sweareth his servant. 10 The servant's journey: 12 His prayer: 14 His sign. 15 Rebekah meeteth him, 18 fullfilleth his sign, 22 receiveth jewels, 23 sheweth her kindred, 25 and inviteth him home. 26 The servant blesseth God. 29 Laban entertaineth him. 34 The servant sheweth his message. 50 Laban and Bethuel approve it. 58 Rebekah consenteth to go. 62 Isaac meeteth her.

AND Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master,

and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

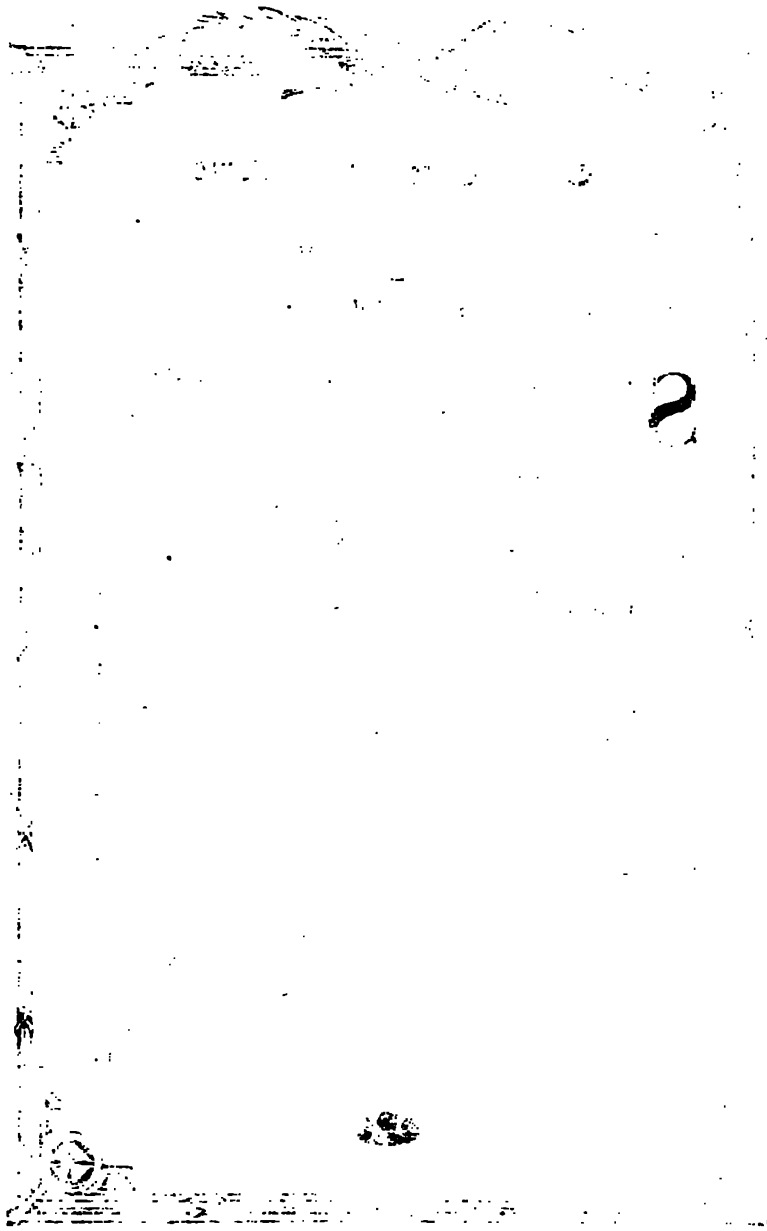
23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.



Crime Enters the World

AFTER THE PAINTING BY J. PERAULT, A CONTEMPORARY FRENCH ARTIST.

✠

"Cain rose up against Abel his brother, and slew him."—Gen., 4, 8.

SO crime came also into the world, as sin had come already. Sin is the breaking of the laws of God, it wrongs Him and injures ourselves. Crime is the wronging of our fellowmen, it injures them as well. Cain had already sinned in his heart by his anger against God. Now he grew jealous of his brother, and resentful that Abel was honored more than he. He longed to usurp God's office, and to punish. But Cain had not God's unflinching justice, and the thing he sought to punish was not a sin, but a mere fancied wrong against himself, bred, as are all earthly wrongs, in our own evil judgments.

So Cain's temper flared up, the further degeneracy of man continued, passion drove out reason. Cain, talking with Abel "in the field," suddenly smote him down—whether with club, with stone or with fist we are not told; but the strength of fury was in the blow and Abel was dead. In the picture here, the artist fixes our eyes on Cain as he turns away. The clouds of dust swirl up around the murderer, the wrath of God enwraps him, crime claims its own.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went

down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder,* and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her,* and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

Death's Sorrow Is Unsealed

BY KARL GEBHARDT, AN ARTIST OF THE MUNICH SCHOOL, BORN 1860.

✠

"Where is Abel thy brother?"—Gen., 4, 9.

HOW much was Cain really a murderer? How much did he understand of the effects that would follow on his furious blow? How much does any man even now understand? It is a pathetic question. Before Cain's sudden outburst, death had been unknown among humankind. They had seen dead animals; but among themselves the closing sentence of God's curse, "unto dust ye shall return," had not before worked out to its grim fulfillment.

Strange and mysterious to Adam and Eve as well as to Cain must have seemed God's opening question, Where is thy brother? Where was he? His body still lay before them; but the life, the soul had gone beyond the ken of that little knowledge, which they had stolen at such frightful cost. Now at last must have been borne in upon the survivors, and especially on Eve, the full meaning of the curse she had so heedlessly brought down not only on herself but on her children, upon all her race forever. Where was Abel, her beloved?

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death.*

Chapter 25

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, and death. 9 His burial. 12 The generations of Ishmael. 17 His age, and death. 21 Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

THEN again Abraham took a wife, and her name *was* Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummin.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.[1]

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred three score and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass, after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by

[1]These are names of tribes dwelling east or southeast of Palestine.

their towns, and by their castles; twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.[1]

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to inquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.[2]

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain[3] man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die; and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he

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[1]The region thus described is Arabia, the desert land southward from Palestine. [2]This verse is given as a poetic chant in the Revised Version. [3]Quiet or peaceful.

The Cursing of Cain

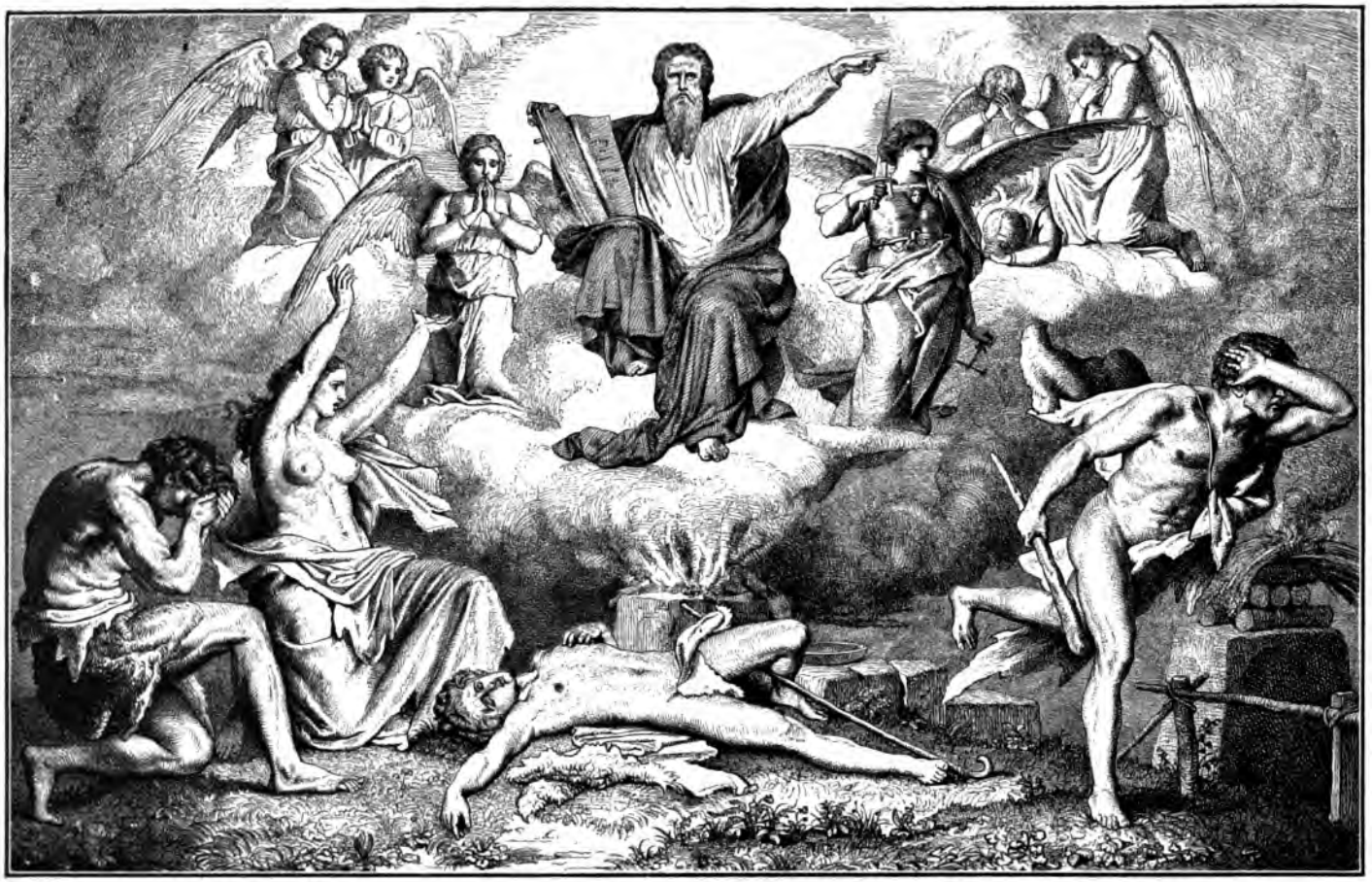
FROM THE PAINTING BY PROF. EDUARD BENDEMANN, IN THE COURTHOUSE OF NAUMBURG.

✠

"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand."—Gen., 4, 11.

A SECOND time the biblical story insists that sin brings its own punishment, in an unending train. Adam and Eve had sinned, but at least they had loved each other. Now came Cain's greater sin, which broke even the bonds of the family affection, which made brother a danger to brother. It deprived the unhappy parents of both their sons; for Adam and Eve seem to have turned from Cain's blacker sin with horror. Their attitude toward him is not stated in the Bible, but the guilty youth fled away from them forever. The curse set upon him was the direct effect on his own mind of his own act. He dwelt ever afterward in anxiety, in constant restlessness and unceasing fear, dreading always lest some other should do to him what he had done to Abel. God and his own evil feelings drove him to be a "wanderer" over the face of the earth.

"And the Lord set a mark upon Cain, lest any finding him should kill him."



did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

Chapter 26

1 Isaac because of famine went to Gerar. 2 God instructeth, and blesseth him. 9 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diggeth Esek, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar;

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him:

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well, Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.[1]

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.

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[1]The repetition of the names, Abimelech and Phichol, suggests that there is some confusion between this story and the one told of Abraham; but possibly Abimelech was a general title for the Philistine kings.

Cain's Wanderings

BY THE MODERN FRENCH ARTIST F. CORMON.
THE ORIGINAL HOLDS A PLACE OF HONOR
IN THE LUXEMBOURG GALLERY, PARIS.

✠

"A fugitive and a vagabond shalt thou be in the earth."—Gen., 4, 12.

"AND Cain said unto the Lord, My punishment is greater than I can bear." In sadness and darkness and terror did the unhappy wretch set out upon his wanderings. Yet not in solitude. Even in this punishment, God had mercy; He gave Cain human companionship to soften and sustain him. The Bible makes no positive statement of any daughters born thus early to Eve; but Hebrew legends mention them, and the Scripture leaves us to assume them. For presently it speaks of Cain's wife as accompanying him, and then of a son and grandsons gathering around the pair.

The little party fled from the more fertile regions of earth. Part of the curse upon Cain had been that when he tilled the ground he should get but little return in crops. This implies that his journeying was through a barren land. Hence the artist has here pictured Cain with fear fixed forever on his brow, leading his unhappy band through a wilderness, that dark and mysterious "land of Nod" wherein the Bible tells us that he dwelled.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:
35 Which were a grief of mind unto Isaac and to Rebekah.

Chapter 27

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing. 41 He threateneth Jacob. 42 Rebekah disappointeth it.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.
2 And he said, Behold now, I am old, I know not the day of my death:
3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;
4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.
5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.
6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,
7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.
8 Now therefore, my son, obey my voice according to that which I command thee.
9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:
10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.
11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:
12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.
13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.
14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.
15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:
16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:[1]

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

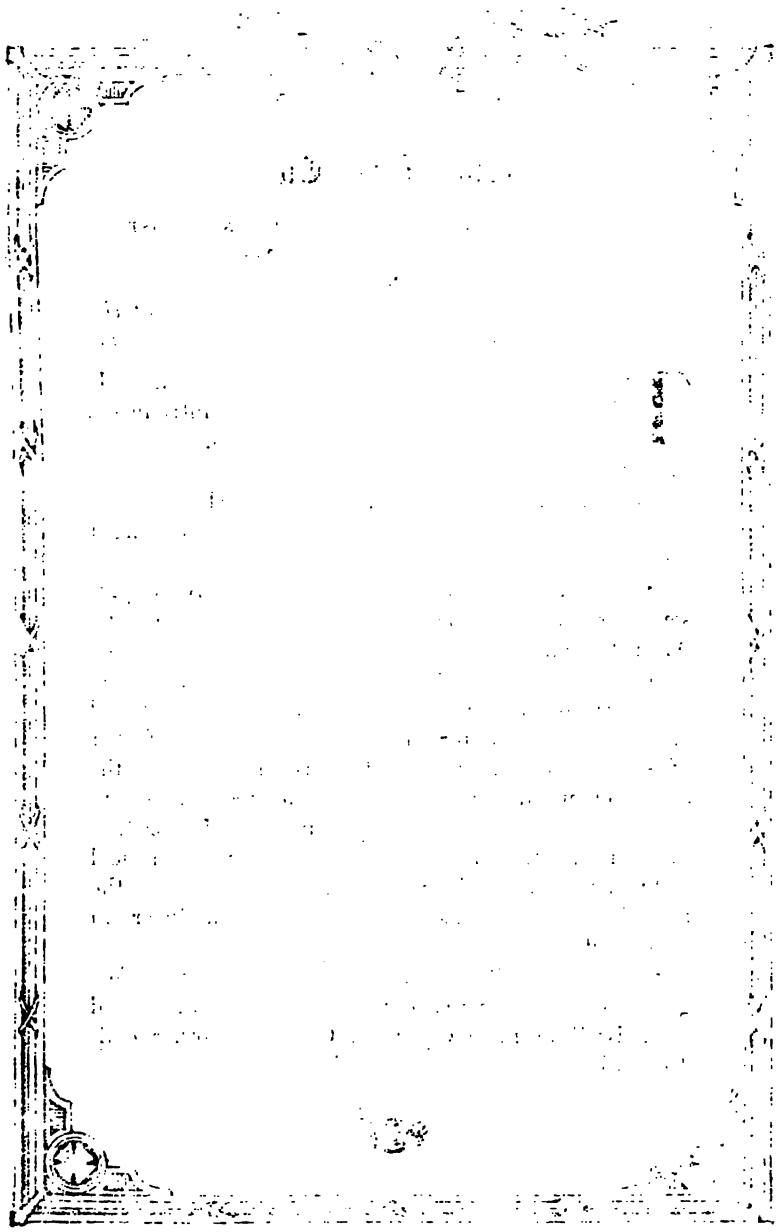
30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten

[1]The entire speech of Isaac, through verse 29, is given as a poetic chant in the Revised Version.



The First City

FROM THE SERIES BY THE GERMAN ARTIST JULIUS SCHNORR, DIED 1872.

✠

"And he builded a city, and called the name of the city, after the name of his son, Enoch."—Gen., 4, 17.

THE story of Civilization begins with Cain. It seems to have been he who first introduced, among his people, man's law and man's ways of living, as a substitute for the simpler life which he had known while with his parents. He "builded a city" in his land of Nod, wherein his people might dwell together for mutual protection.

Of the dwellers in that first city, the Bible preserves many of the names, Cain's chief descendants. After Enoch, his son, there came Irad, his grandson, whose name signifies "a wild ass." The suggestion of several of the names that follow is of a wild and miserable race. Later there came Jabal, "the father of such as live in tents": that is, he deserted the city and wandered with his cattle from place to place because of the scant pasturage. His brother Jubal is mentioned as the first inventor of musical instruments; and their brother Tubal-cain as the first blacksmith, "instructor of every artificer in brass and iron."

Soon these children of Cain had completely forgotten God, or openly defied Him; but Adam and Eve, dwelling far away from Cain, had other children, who proved more faithful.

of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob[1]? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;[2]

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth, if Jacob take a wife of the daughters of Heth: such as these *which are* of the daughters of the land, what good shall my life do me?

[1]Jacob means a supplanter. [2]Isaac's speech is given as a chant in the Revised Version.

Chapter 28

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 6 Esau marrieth Mahalath the daughter of Ishmael. 10 The vision of Jacob's ladder. 18 The stone of Beth-el. 20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou are a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

The Translation of Enoch

AFTER GERARD HOET, THE LEADER OF DUTCH ART IN THE EIGHTEENTH CENTURY.

✝

"And Enoch walked with God: and he was not; for God took him."—Gen., 5, 24.

OF the later, more obedient children of Adam and Eve, the eldest was a son, whom his mother called Seth. His name means the "appointed" one; and perhaps Eve had again in her heart the hope that he should be the saviour who was to redeem her race. But Christ's coming was thousands of years away. Of Seth's life, the Bible tells us nothing, except that he lived to be very old; about nine hundred years is the span of life mentioned for each of the early members of his race. Thus death's hand was long held off from the prey which had been promised it; and the earth was peopled rapidly. The next death distinctly told of, after that of Abel, is of Adam himself. "And all the days that Adam lived were nine hundred and thirty years: and he died."

Before Adam's death, Enoch, one of his descendants in the seventh generation, had apparently won back for himself that personal intimacy with God, which Adam had forfeited. Enoch's story is told in a single sentence. He had dwelled for three hundred and sixty-five years as the faithful worshipper and servitor of God, then "God took him." The phrase, so different from that in which the Bible mentions life's ending, has commonly been supposed to mean that Enoch was borne up to Heaven without passing through the narrow gate of death.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.
17 And he was afraid, and said. How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.
18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.
19 And he called the name of that place Beth-el[1]: but the name of that city *was called* Luz at the first.
20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
21 So that I come again to my father's house in peace; then shall the LORD be my God:
22 And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Chapter 29

1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him. 15 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35, and Judah.


THEN Jacob went on his journey, and came into the land of the people of the east.
2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.
3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.
4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.
5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.
6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.
7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.
8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.
9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.
10 And it came to pass, when Jacob saw Rachel the daughter of

[1]Bethel means "house of God."

Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

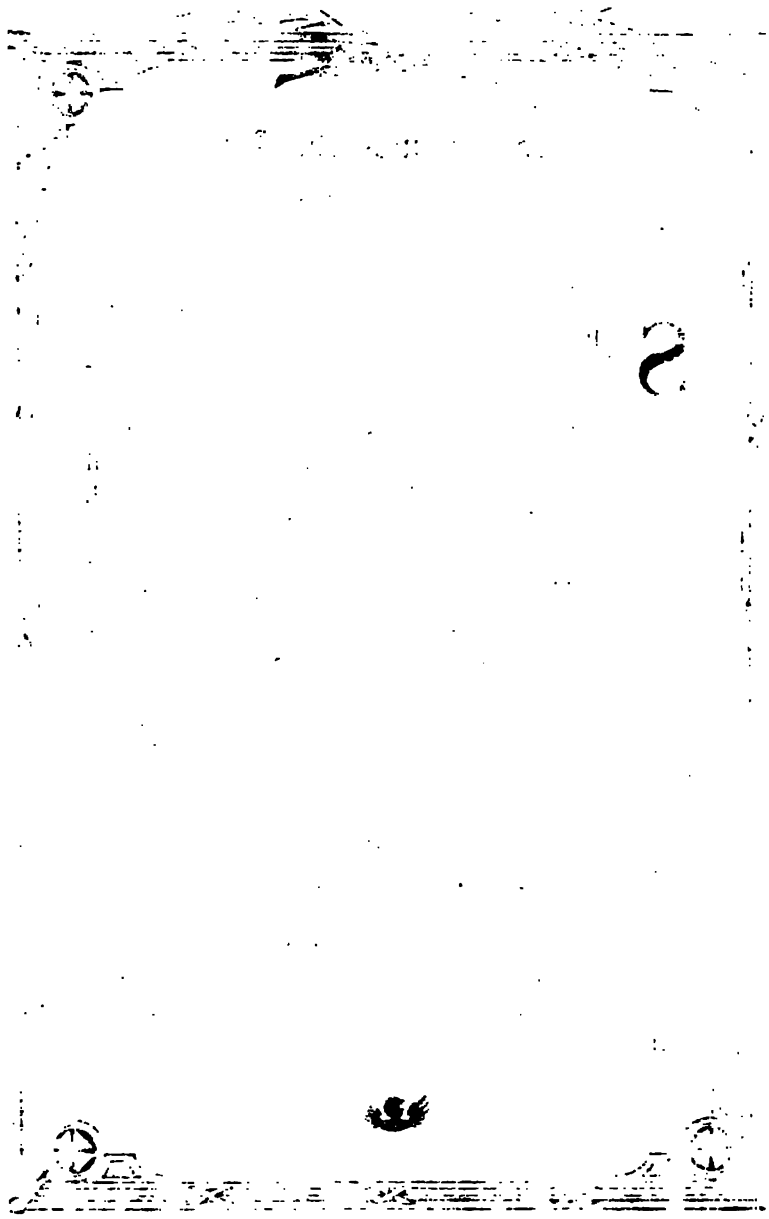
25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me.

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.



Noah Builds the Ark

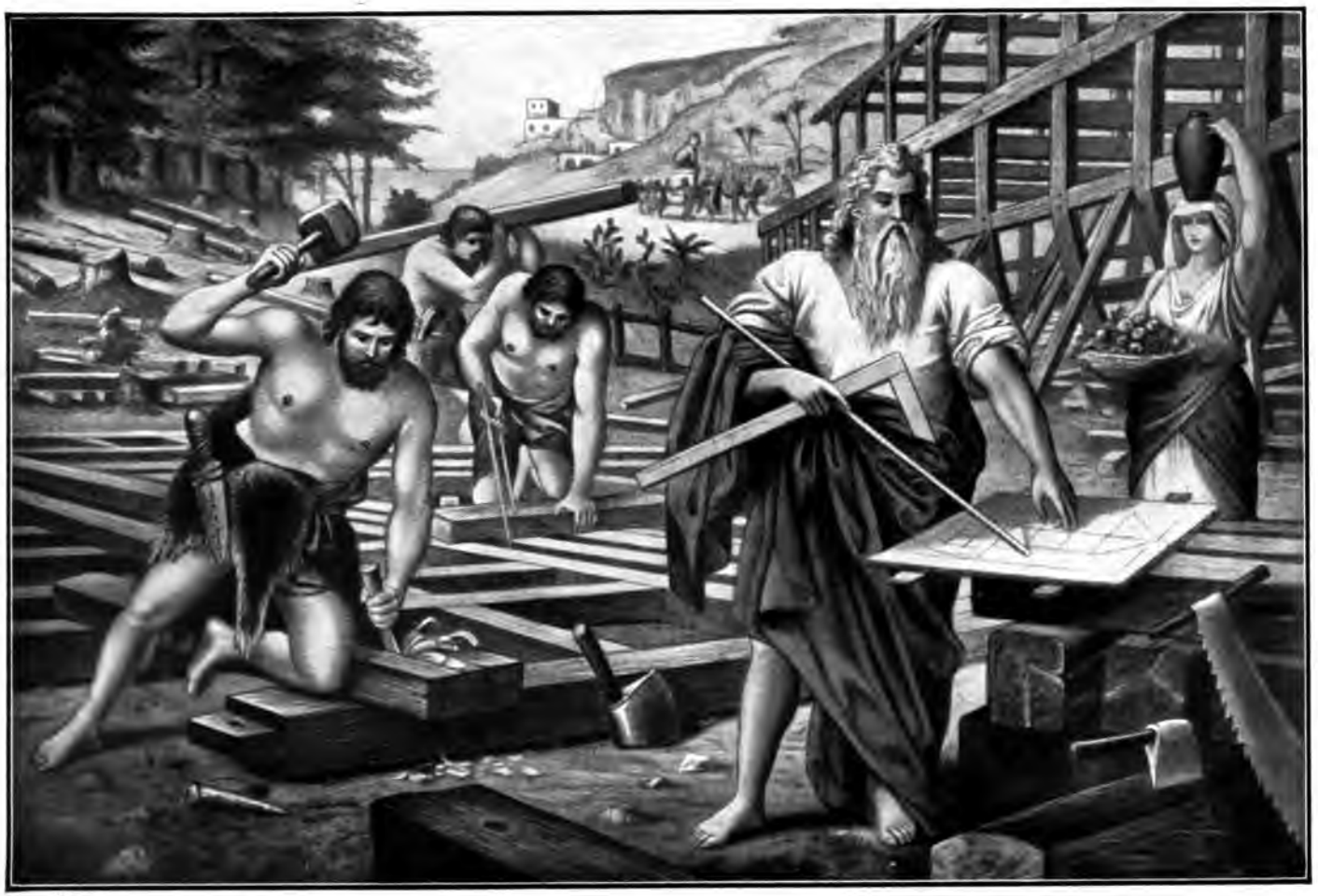
FROM THE WORK OF THE WANDSBEKER ART INSTITUTE IN GERMANY.

✠

"Make thee an ark of gopher-wood."—Gen., 6, 14.

SO powerful was the growing influence of sin, that, everywhere in the early world, evil gradually predominated over good. Then God determined to send his punishment of death, not at long intervals as before, but against the whole evil world, at once and suddenly. There still remained, however, one good man, who "walked with God" as Enoch had done. Him God spared with all his family. This good man was called Noah, which meant "comfort." He was the great grandson of Enoch and the grandson of Methuselah, whose tale of years was 969, the longest life recorded. Noah was himself 600 years old, when, in what was apparently the very year of Methuselah's death, the destruction came.

"And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them: and behold I will destroy them with the earth." Then he told Noah of the flood which was to come, and directed in careful detail the building of the enormous ark, over five hundred feet long, ninety wide, and three stories high.



30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Chapter 30

Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

14 ¶ And Reuben went in the days of wheat harvest, and found

mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me *with* a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

24 And she called his name Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt give not any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to-day, removing from thence

The Animals Enter the Ark

BY LEANDER BASSAN, OF VENICE, DIED 1623.

✠

"There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah."—Gen., 7, 9.

NOAH built his ark, "According to all that God commanded him"; and though the Bible makes no mention of the attitude of his evil neighbors, we can imagine how they mocked at him and made merry over this gigantic and seemingly useless structure. To all Noah's sermons, his warnings and pleadings, they gave no heed, assuming him to have gone mad.

Then, his ark being completed, the "friend of God" accomplished his second and what would seem a far greater task, which the Master had set him. He gathered a pair of every kind of beast and bird, and of the "clean" ones, which were of use to man, he gathered seven pairs; and all this multitude of animals, he drove into his gigantic ark. Idle minds have delighted to make jests upon the difficulty of enclosing that huge mass of beasts in such constricted space. Anxious apologists have figured out that mathematically the thing might be done. But most readers will incline to put all these literal figures impatiently aside. They prefer rather to dream of the interest, the solemnity, the importance of the scene, to view it as the devout Venetian artist has done, from its scenic rather than its material side.

all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chestnut-tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, be put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

Chapter 31

1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her father's images. 22 Laban pursueth after him, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.


AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels:

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images[1] that *were* her father's.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

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[1]These images or "teraphim" were the household gods worshipped or at least venerated by Laban. Apparently Rachel also believed in them.

The Flood

FROM THE GREAT SERIES OF PAINTINGS OF "THE DELUGE" BY WILLIAM VON KAULBACH OF MUNICH.

✠

"And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters."—Gen., 7, 18.

AT the time appointed, Noah calmly, though doubtless in the midst of many a jibe, summoned his three sons, his wife and his sons' wives; and these eight people, perhaps with their children also, entered the ark. "And the Lord shut him in."

"The same day were all the fountains of the deep broken up, and the windows of heaven opened. For forty days and forty nights it rained." It needs a poet's imagination to conceive the terrific scenes. At first, perhaps, the inhabitants of the earth, especially those who had heard Noah's warnings, were startled by the tremendous storm. Then they must have grown annoyed as the persistent downpour interfered with all the customary amusements. Then the rivers rose and flooded their banks and crept up into the streets of the cities; and people fled from their houses to the hills, and were wretched in the chill of the waters. Then fear came; and rapine broke loose. Rafts were built; and men fought for their possession. And in the midst of it all, the waters reached the ark, they gathered round its giant bulk until "it was lifted up above the earth" and floated majestically away, protected, as the Artist Kaulbach here conceives it, by the guidance of some giant angel of the Lord.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.
24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.
25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.
26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?
27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?
28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.
29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.
30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?
31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.
32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.
33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.
34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.
35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.
36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?
37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.
38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore, come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.[1]

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah[2]; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons

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[1]Each of these names means "the witness heap," only Laban speaks in his Aramaic tongue, Jacob in Hebrew. [2]Mizpah means a watch tower.

The Destruction of Mankind

BY MAX KOCH, PAINTED IN 1888 FOR THE HUGE BERLIN PANORAMA OF THE DELUGE.

✠

"All in whose nostrils was the breath of life, of all that was in the dry land, died."—Gen., 7, 22.

PICTURE if you can the awful tragedies enacted amid those ever-rising waters! Men, brought down to be on a level with the beasts, struggled with the latter for the bare gift of life, living in misery. "And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.

"Fifteen cubits upward did the waters prevail; and the mountains were covered.

"And all flesh died that moved upon the earth, both of fowl, and of every creeping thing that creepeth upon the earth, and every man."

That was the climax. Every one of that great mass of human beings, who had lately revelled so boisterously on earth, every one, even those too young to have joined actively in sin, every one was dead.

"And every living substance was destroyed which was upon the face of the ground." Vegetable as well as animal life disappeared beneath the waste. The Vengeance was complete.

31

and his daughters, and blessed them: and Laban departed, and returned unto his place.

Chapter 32

1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, and the angels of God met him.
2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.
3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.
4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:
5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.
6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.
7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;
8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.
9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:
10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan: and now I am become two bands.
11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.
12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;
14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams.
15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals.
16 And he delivered *them* into the hand of his servants, every drove

by themselves; and he said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord, Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel[1]: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

[1]Israel means "God preserves" or "God persists."

The Decreasing of the Waters

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✠

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."—Gen., 8, 4.

FOR a hundred and fifty days the waters remained dominant over the grave of a submerged world. But "God remembered Noah," and sent a wind which swept away the rain; "and the waters returned from off the earth continually." The ark floating deeply with its precious freight, grounded on Mount Ararat, whence, as the waters still fell away around it, it floated no more. No land could be seen, however, until the "tenth month," when the surrounding mountain peaks appeared.

After yet another forty days, Noah opened the window of the ark and sent out two birds, a raven and a dove, to see if they could find a habitable place. The dove soon returned weary and disappointed; but the raven doubtless found on those bare peaks much food, such as delighted it; for it failed to be seen again in the ark. Doré is almost the only artist who has ventured to suggest the horrors of death that must have fronted the winged messengers. Mt. Ararat was the highest land of the known earth, the final refuge to which strong men had fled, hoping against hope that the divine sword might yet be stayed, the waters turned back from their ascent. The raven feasted among the dead.

Chapter 33

1 The kindness of Esau and Jacob at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.[1]

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.

[1] In the East, to accept a present is a pledge of friendship, to refuse the present refuses friendship. Hence, Jacob was so urgent.

16 ¶ So Esau returned that day on his way unto Seir.[1]
17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.
18 ¶ And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.
20 And he erected there an altar, and called it El-elohe-Israel.

Chapter 34

1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.
3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.
4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.
5 And Jacob heard that he had defiled Dinah his daughter; now his sons were with his cattle in the field: and Jacob held his peace until they were come.
6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.
7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.
8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.
9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.
10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.
11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.
12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

[1]Seir is the mountainous land east and south of the Dead Sea. Succoth is in the Jordan valley, east of the river, and hence on Jacob's road toward Seir, but by going to Shechem he turned aside from Seir and went instead into western Palestine, where Abraham had dwelt and Isaac was still living.

The Dove's Return

BY MORITZ OPPENHEIM, A RECENT GERMAN ARTIST OF THE MUNICH SCHOOL, DIED 1882.

✠

"And, lo, in her mouth was an olive leaf pluckt off."—Gen., 8, 11.

NOAH and his people remained one entire year in the ark. Even after the waters subsided there seemed at first to be nothing but desolation beyond the walls of their refuge. All the fair verdure of the earth had been destroyed; there was no grass upon the fields, no leaves upon the forests, nothing but death and horror everywhere. The first time Noah sent out the dove she came back in misery to the ark. Then, just as the year was complete, he dispatched the bird again, and this time she brought back an olive leaf.

How the weary watchers must have rejoiced! Here was a promise that their lives had not been preserved to be dragged out upon a desert waste. Earth was to resume its ancient garment of beauty. The plate depicting this return of hope into man's heart is one of the most perfect products ever achieved by the printer's art. The delicate perfection of every line of the drawing will attract immediate attention. Each one of the eagerly watching faces of Noah, his sons, and their wives, is a masterpiece in its expression of faith in God, and earthly eagerness, and reawakening joy.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled[1] the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I *being* few in number, they shall

[1]Plundered.

gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

Chapter 35

1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

The Rainbow

BY JOHN MARTIN, AN ENGLISH PAINTER OF THE EARLY NINETEENTH CENTURY, NOTED FOR HIS IMPRESSIVE BIBLE SCENES

✠

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen., 9, 13.

THE barrenness of the bleak world left by the subsiding waters could not terrify the firm faith in God which had upheld and preserved Noah through all the awful horrors of the deluge. His first act on coming forth from the ark was to erect an altar and offer sacrifices in praise and thanksgiving to the Lord. And God, speaking from the clouds which still covered the heavens, almost shutting out the light of day, sent down to Noah His commands and blessings.

Brief but wise were the laws proclaimed by Him for the guidance of the little community which was to replenish the earth. Then as Noah and his people bowed in acquiescence, the clouds began to open, sunshine reappeared, illumining the giant peaks of the Armenian mountain wilderness, and displaying to the delighted eyes of man the rainbow. This was the promise and the sign by which God assured His people that the deluge was at an end, and that never again would He envelop the world in such an immeasurable catastrophe.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin.[1]

19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.[2]

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it.* Now the sons of Jacob were twelve:

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

Chapter 36

1 *Esau's three wives.* 6 *His removing to mount Seir.* 9 *His sons.* 15 *The dukes which descended of his sons.* 20 *The sons and dukes of Seir.* 24 *Anah findeth mules.* 31 *The kings of Edom.* 40 *The dukes that descended of Esau.*

NOW these *are* the generations of Esau, who *is* Edom.[3]

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath, Ishmael's daughter, sister of Nabajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

[1]Ben-oni means "son of my sorrow;" Benjamin means "son of the right hand" or of the dearest. [2]This famous grave is still pointed out and its site marked by a memorial building about four miles out from Jerusalem on the road to Bethlehem. [3]That is, from him are descended the Edomites, the dwellers in the land of Seir.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in mount Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of the Edomites in mount Seir:

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath, Esau's wife.

18 ¶ And these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ¶ These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.[1]

22 And the children of Lotan were Hori and Heman; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

[1]The Horites, which means "cave-dwellers," were the people who inhabited Seir before Esau went thither.

The Shaming of Noah

FROM THE SERIES BY JULIUS SCHNORR.

✠

"And he drank of the wine, and was drunken; and he was uncovered within his tent."—Gen., 9, 21.

NOAH was the last of those ancient patriarchs of whom we are told that their span of life extended to almost a thousand years. The race which sprang up after the flood were shorter lived and their days gradually decreased to the measure of to-day. Existence changed from its slow leisureliness, and became hurried and filled with clatter.

Of Noah we are told that he lived, after the flood, three centuries and a half. "And Noah began to be a husbandman and he planted a vineyard." The use of grapes for wine had evidently become known among men. Hence Noah was also betrayed into folly and disgrace, and dissension broke out even in this little band which had received such awful warning. Noah became drunk and was seen in that condition by Ham, his youngest son, and was ridiculed. The elder sons, Shem and Japheth, rebuked Ham, and went to their father, walking backwards that they might not see him in his shame, and covered him with a cloak. "And Noah awoke from his wine, and knew what his youngest son had done unto him."


AU
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24 And these *are* the children of Zibeon; both Ajah, and Anah: ıis *was that* Anah that found the mules in the wilderness, as he fed ıe asses of Zibeon his father.
25 And the children of Anah *were* these; Dishon, and Aholibamah ıe daughter of Anah.
26 And these *are* the children of Dishon; Hemdan, and Eshban, nd Ithran, and Cheran.
27 The children of Ezer *are* these; Bilhan, and Zaavan, and ıkan.
28 The children of Dishan *are* these; Uz, and Aran.
29 These *are* the dukes *that came* of the Horites; duke Lotan, duke ıhobal, duke Zibeon, duke Anah,
30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *hat came* of Hori, among their dukes in the land of Seir.
31 ¶ And these *are* the kings that reigned in the land of Edom, efore there reigned any king over the children of Israel.
32 And Bela the son of Beor reigned in Edom: and the name of ıis city *was* Dinhabah.
33 And Bela died, and Jobab the son of Zerah of Bozrah reigned n his stead.
34 And Jobab died, and Husham of the land of Temani reigned n his stead.
35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of ıis city *was* Avith.
36 And Hadad died, and Samlah of Masrekah reigned in his tead.
37 And Samlah died, and Saul of Rehoboth *by* the river reigned ı his stead.[1]
38 And Saul died, and Baal-hanan the son of Achbor reigned in is stead.
39 And Baal-hanan the son of Achbor died, and Hadar reigned ı his stead: and the name of his city *was* Pau; and his wife's ame *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
40 And these *are* the names of the dukes *that came* of Esau, accordıg to their families, after their places, by their names; duke Timnah, luke Alvah, duke Jetheth,
41 Duke Aholibamah, duke Elah, duke Pinon,
42 Duke Kenaz, duke Teman, duke Mibzar,
43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, accordıng to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

[1]The river here referred to is probably the Euphrates, the great river; that is to say Saul was a foreigner who became king.

Chapter 37

2 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death. 21 Reuben saveth him. 26 They sell him to the Ishmaelites. His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.[1]

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

[1]The Revised Version has "but his father kept the saying in mind."

Noah's Curse Upon His Son

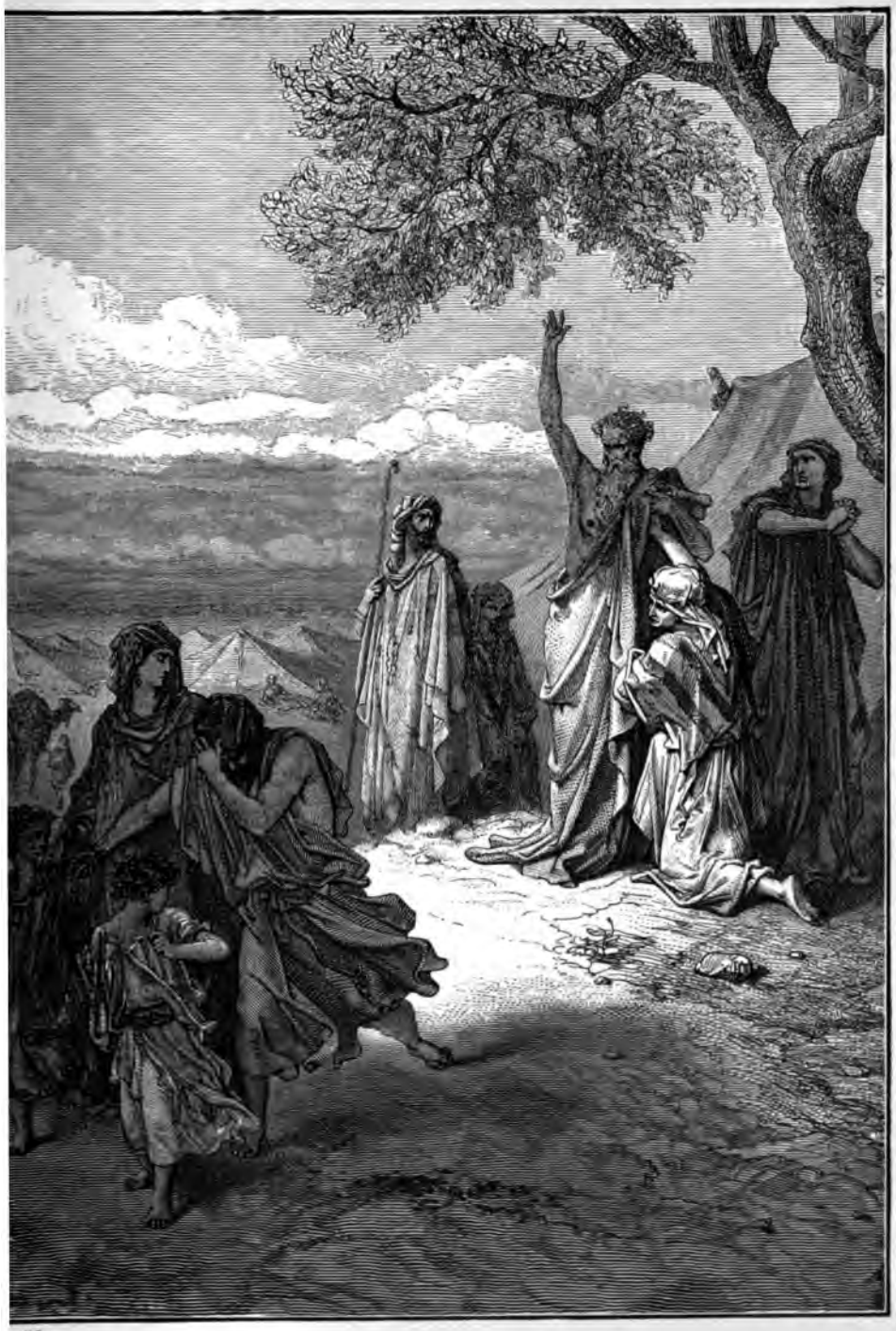
FROM THE SERIES BY GUSTAVE DORÉ.

✠

"And he said, cursed be Canaan; a servant of servants shall he be unto his brethren."—Gen., 9, 25.

THERE is always a peculiar tenderness between a father and his youngest son, the child of his old age. This had been the relation of Seth to Adam, and of Ham to Noah. Hence it must have been with peculiar bitterness that Noah learned how his shame had been exposed to ridicule by Ham. In his rage he was roused to prophecy, the first of the many prophecies in the Bible, which the latest translation restores to their original verse. The inspired curse falls not directly upon Ham, but, in condemnation of his attitude toward his father, it falls upon Ham's youngest son Canaan, whose descendants are to be servants through ages.

Then Ham and his family went forth to the southward, and the Bible glancing hurriedly over the repeopling of the earth, names as his descendants the nations of the Euphrates Valley, the former home of the race; and attributes to him the peopling of Africa, the home of negro slavery. Canaan became father of the Phœnicians, the men of Sidon and Tyre, and of the Canaanites, the dwellers whom the Hebrews found later in Palestine, and conquered there. These Hebrews, as well as the other "Semite" races, were supposed to be the descendants of Shem, whom Noah specially blessed, while from Japheth sprang the European races.



17 And the man said, They are departed hence; for I heard them
say, Let us go to Dothan. And Joseph went after his brethren, and
found them in Dothan.
18 And when they saw him afar off, even before he came near unto
them, they conspired against him to slay him.
19 And they said one to another, Behold, this dreamer cometh.
20 Come now therefore, and let us slay him, and cast him into
some pit, and we will say, Some evil beast hath devoured him: and
we shall see what will become of his dreams.
21 And Reuben heard *it*, and he delivered him out of their hands;
and said, Let us not kill him.
22 And Reuben said unto them, Shed no blood, *but* cast him into
this pit that *is* in the wilderness, and lay no hand upon him; that he
might rid him out of their hands, to deliver him to his father again.
23 ¶ And it came to pass, when Joseph was come unto his brethren,
that they stript Joseph out of his coat, *his* coat of *many* colours that
was on him;
24 And they took him, and cast him into a pit: and the pit *was*
empty, *there was* no water in it.
25 And they sat down to eat bread: and they lifted up their eyes
and looked, and, behold, a company of Ishmeelites came from Gilead
with their camels bearing spicery and balm and myrrh, going to carry
it down to Egypt.
26 And Judah said unto his brethren, What profit *is it* if we slay
our brother, and conceal his blood?
27 Come, and let us sell him to the Ishmeelites, and let not our
hand be upon him; for he *is* our brother *and* our flesh. And his
brethren were content.
28 Then there passed by Midianites merchantmen[1]; and they
drew and lifted up Joseph out of the pit, and sold Joseph to the
Ishmeelities for twenty *pieces* of silver: and they brought Joseph
into Egypt.
29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was*
not in the pit; and he rent his clothes.
30 And he returned unto his brethren, and said, The child *is* not;
and I, whither shall I go?
31 And they took Joseph's coat, and killed a kid of the goats, and
dipped the coat in the blood;
32 And they sent the coat of *many* colours, and they brought *it*
to their father; and said, This have we found: know now whether
it *be* thy son's coat or no.
33 And he knew it, and said, *It is* my son's coat; an evil beast
hath devoured him; Joseph is without doubt rent in pieces.

[1]Apparently this means the same troop as mentioned in verse 25; both Midianites and Ishmaelites were descended from Abraham, and the passing caravan may have been composed of both.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

Chapter 38

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar 8 The trespass of Onan. 11 Tamar slayet for Shelah. 13 She deceiveth Judah. 27 She beareth twins, Pharez and Zarah.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his firstborn, whose name *was* Tamar.

7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar wen and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up unto his sheepbearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

Nimrod the Hunter

AFTER A PAINTING BY BRITON RIVIERE, R.A., A CONTEMPORARY ENGLISH ARTIST. THE ORIGINAL IS IN THE MANCHESTER WHITWORTH INSTITUTE.

✠

"And Cush begat Nimrod: he began to be a mighty one in the earth."—Gen., 10, 8.

OF the ages immediately following Noah we get but a hurried glimpse. The children of Ham were the first to break away from the faith of the Lord. Of Nimrod, the grandson of Ham, we are told that "he began to be a mighty one in the earth": that is, he was the first tyrant to assume rule over other men by force of arms, and establish a kingdom. "And the beginning of his kingdom was Babel, and Accad, and Calneh, in the land of Shinar." This region was the lower Euphrates Valley, and Babel was presumably Babylon, the first great metropolis.

Nimrod perhaps was not an evil king; he was, "a mighty hunter before the Lord"; and the strength which cleared the savage beasts from the fields of the people, may afterward have been well employed in compelling a lawless race to live at peace without plundering one another. Thus the arbitrary rule of one strong man over his fellowmen began among the descendants of Ham. The lesson thus taught was soon learned by the shrewder sons of Shem, who reduced the Hamites to slavery and founded the later Babylonian kingdom.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place.*

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place.*

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are, am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them,* and said, She hath been more righteous than I: because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Chapter 39

1 Joseph advanced in Potiphar's house. 7 He resisteth his mistress's temptation. 13 He is falsely accused. 20 He is cast into prison. 21 God is with him there.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The

The Building of Babel

BY WILLIAM VON KAULBACH, HEAD OF THE MUNICH ACADEMY UNTIL HIS DEATH IN 1874.

✠

"And the Lord came down to see the city and the tower, which the children of men builded."—Gen., 11, 5.

HOW long after Noah it may have been, or after Nimrod, we do not know; but the people of Babylon became arrogant and presumptuous, and defiant of God. Were they not lords over the rest of earth? "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." So they made brick in vast quantities, and gathered slime for mortar, and began that vast traditional tower of Babel, whose size seems so to have impressed all the peoples of antiquity.

Then God knew that the time had again come when He must chasten the fierce, self-assertive spirit of His children. The Bible tells us that He came down among them, even as Kaulbach has shown Him in his picture. The Lord stands there upon a higher level than the fierce earthly king who directs the labor of the people; and even as He descends confusion falls upon the workmen. They can not face His splendor, and they shout and blunder and scatter in bewilderment.

Hebrew servant, which thou hast brought unto us, came in unto me to mock me;

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison: and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

Chapter 40

1 The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.

AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it

budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets[1] on my head:

17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgat him

Chapter 41

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow.

[1]The Revised Version has "baskets of white bread."

The Dispersal of the Nations

FROM THE SERIES BY JULIUS SCHNORR.

✠

"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."—Gen., 11, 8.

GOD read the hearts of the wicked people of Babel, and punished them in the very way that they had feared. He made their might of no avail, took from them their power, and destroyed them as a nation, scattering them over the face of the earth. The huge tower and great walled city by which they had hoped to perpetuate their strength, plunged them into dissension. They quarrelled over their work, and grew mutually suspicious. Falsehood was bred in the world, and a man's tongue no longer spoke the language of his heart. "Let us go down," God is represented as saying, "and there confound their language, that they may not understand one another's speech." They fled from one another. Thus the descendants of Ham lost their early power.

Then came the days of the "Semites," the descendants of Shem, whose names are carefully recorded, at least in the line of the "first-born," an ascendancy regarded as highly important among the Hebrews. Shem had been the first-born in the eleventh generation from Adam. In the fourteenth came Eber, whose name is given as the source of the word Hebrews. Then in the twentieth generation came Abram or Abraham, who stands as the chief figure brought out in the story of the patriarchs.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.[1]

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow;

19 And, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and ill-favoured kine did eat up the first seven fat kine:

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[1]It seems here implied that Joseph assumed the customs of the Egyptians. They were the only people of these regions who shaved; the Hebrews wore long beards of which they were proud.

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, the dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt;

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

Abram Leads Forth His Family

AFTER THE DUTCH MASTER, GERARD HOET.

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"So Abram departed, as the Lord had spoken unto him; and Lot went with him."—Gen., 12, 4.

ABRAM dwelt originally in the city of Ur, "Ur of the Chaldees," in the region of Babylon; and we are told in the Acts of the Apostles (Chap. 7, 2) that it was in that land that God first appeared to him. God bade him leave what had become a country of idol worshippers, and journey to the land of Canaan or Palestine, where, it seems, there still remained some true followers of the Almighty. In the region of Abram's youth, even the family of the "first-born" had forgotten or at least neglected the Almighty; for the book of Joshua (Chap. 24, 2) says that Terah, Abram's father, "served other gods."

Perhaps Abram converted his father. At any rate it was under Terah that the family set out for Canaan. Doubtless they moved slowly, pasturing their flocks as they went, and when they reached Haran, in the upper valley of the Euphrates, they paused there until Terah died. Then they divided. Abram's brother, Nahor, refused Abram's leadership and settled down in Haran. Abram with his wife, Sarai, and his nephew, his wife's brother, Lot, started out once more. He felt the call of the Lord upon him, and went on toward Palestine.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.
41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.
44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.
45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.[1]
46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.
47 And in the seven plenteous years the earth brought forth by handfuls.
48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.
49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.
50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.
51 And Joseph called the name of the first-born Manasseh.[2] For God, *said he*, hath made me forget all my toil, and all my father's house.
52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.
53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.
54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.
55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.
56 And the famine was over all the face of the earth. And Joseph

[1]The new name here given Joseph means "God (or the God) speaks, and he (the person so named) lives." The name of Joseph's wife means "belonging to Neith," an Egyptian goddess; his father- in-law's name means "he whom Ra (the sun god) gave." On is the Egyptian city called by the Greeks Heliopolis, the famous seat of sun worship. [2]Manasseh means "making to forget," Ephraim means "fruitful."

opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*, because that the famine was *so* sore in all lands.

Chapter 42

1 Jacob sendeth his ten sons to buy corn in Egypt. 16 They are imprisoned by Joseph for spies. 18 They are set at liberty, on condition of bringing Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob 36 Jacob refuseth to send Benjamin.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether

Abram Enters the Promised Land

BY JOHANN WILHELM SCHIRMER, PRESIDENT OF THE KARLSRUHE ACADEMY, DIED 1863.

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"And they went forth to go into the land of Canaan; and into the land of Canaan they came."—Gen., 12, 5.

CANAAN or Palestine must have been a fair land indeed in the days of Abram, and the artist tries here to show us its beauty and the patriarch's joy as he passed into it with his wife, Sarai, and his nephew, Lot. At first, however, he could not stay there; a famine drove him to move onward with his ever-increasing flocks, until he came to Egypt. There he was welcomed and much honored by the reigning monarch; so that, by the time he returned to Palestine, he had become a man of note throughout his world, almost a king in wealth, the ruler of a great household, owner of countless flocks and herds.

Lot also had prospered, so much so that, when they were again established in Palestine, nephew and uncle found it necessary to part. Their huge households needed such wide pasturage that they could no longer subsist in company. Then Abram took Lot up to a mountain's brow overlooking all the Jordan valley and bade him choose which region he would take, the river plain or the mountain lands behind them. Now the mountains were occupied by a hardy, thinly scattered race, while in the valley stood the great polished and wicked cities of Sodom and Gomorrah; but the valley pasturage looked rich and beautiful, so Lot made choice of it. "And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

there be any truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them;* for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for behold it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone[1]: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Chapter 43

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren. 31 He maketh them a feast.

AND the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him* we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was

[1]Joseph and Benjamin were specially dear to Jacob as being the only sons of his beloved Rachel.

The Dead Sea

ENGRAVED BY T. TAYLOR FROM A PHOTOGRAPH.

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"The vale of Siddim, which is the salt sea."—Gen., 14, 3.

MOST strange of all the bodies of water upon the earth is that Dead Sea which plays so prominent a part in the Bible story. An awful dreariness broods over this sea. Salt beds lie beneath it and around it. Nothing grows upon its banks. The driftwood carried down by the Jordan and other rivers becomes incrusted with the salt and adds to the bleak, white, unearthly desolation of the scene. The region must have been very different in early days. It is first mentioned in the biblical passage quoted above, which seems to imply that part of it was once the vale of Siddim, somewhere near which rose the cities of Sodom and Gomorrah.

In Sodom, Lot made his dwelling, and the Sodomites fought a battle in this vale of Siddim. This, the first tale of warfare in the Bible, enables us for a moment to compare the biblical story with other historical records. The king of Sodom, says the biblical account, was joined with four other kings. These five had been subject to Chedorlaomer, the great monarch of the Euphrates valley, whence Abram had come. Now these five lesser kings threw off their yoke, and Chedorlaomer came with three other kings to destroy them, "four kings against the five." Names necessarily change their spelling in passing from one language to another; but we find among the ruins in the Euphrates valley, records of a ruler of about this period whose name is very like Chedorlaomer; and one of his biblical associates, "Amraphel," seems probably the notable Hammurabi, the great lawgiver, who conquered all Babylonia about 2220 B. C.


T. TAYLOR
MACARCENT

brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay,[1] and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

20 And said, O sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

[1]That is, prepare meat.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.[1]

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Chapter 44

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph*

AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sack's mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

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[1]The objection of the Egyptians rose apparently from some religious law, perhaps because the Hebrews were foreigners.

The Rescue of Lot

AFTER GERARD HOET, DIED 1733. HIS BIBLICAL SERIES WAS THE MOST NOTED WORK OF THE KIND IN HOLLAND. HE REFORMED DUTCH ART.

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"And he divided himself against them, he and his servants, by night, and smote them."—Gen., 14, 15.

KING CHEDORLAOMER ravaged all the region about the Dead Sea; then he met the king of Sodom and his allies in "the vale of Siddim," and defeated them. The blast of war smote down Lot's fortunes. Whether he aided the Sodomites in the battle we do not know; but he and his family and his goods were all carried off amid the spoils of the conquest. When news of this reached Abram he forgot his differences with Lot, he remembered only their kinship, and hastily gathered his friends and the members of his household to pursue the departing Babylonians. Three hundred and eighteen men servants he had, all "born in his own house," and with these and his friends of Mamre he followed Chedorlaomer over the whole length of Palestine, came up with him on the ancient site of Dan in the mountains, and by a sudden night attack put the Babylonians to flight. Apparently the invaders were driven completely over the mountain crest and fled out upon the plains beyond Damascus.

"And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.
10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.
11 Then they speedily took down every man his sack to the ground, and opened every man his sack.
12 And he searched, *and* began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.
13 Then they rent their clothes, and laded every man his ass, and returned to the city.
14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.
15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?
16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.
17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get ye up in peace unto your father.
18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.
19 My lord asked his servants, saying, Have ye a father, or a brother?
20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.
21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.
22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.
23 And thou saidst unto thy servant, Except your youngest brother come down with you, ye shall see my face no more.
24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.
25 And our father said, Go again, *and* buy us a little food.
26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.
27 And thy servant my father said unto us, Ye know that my wife bare me two *sons:*

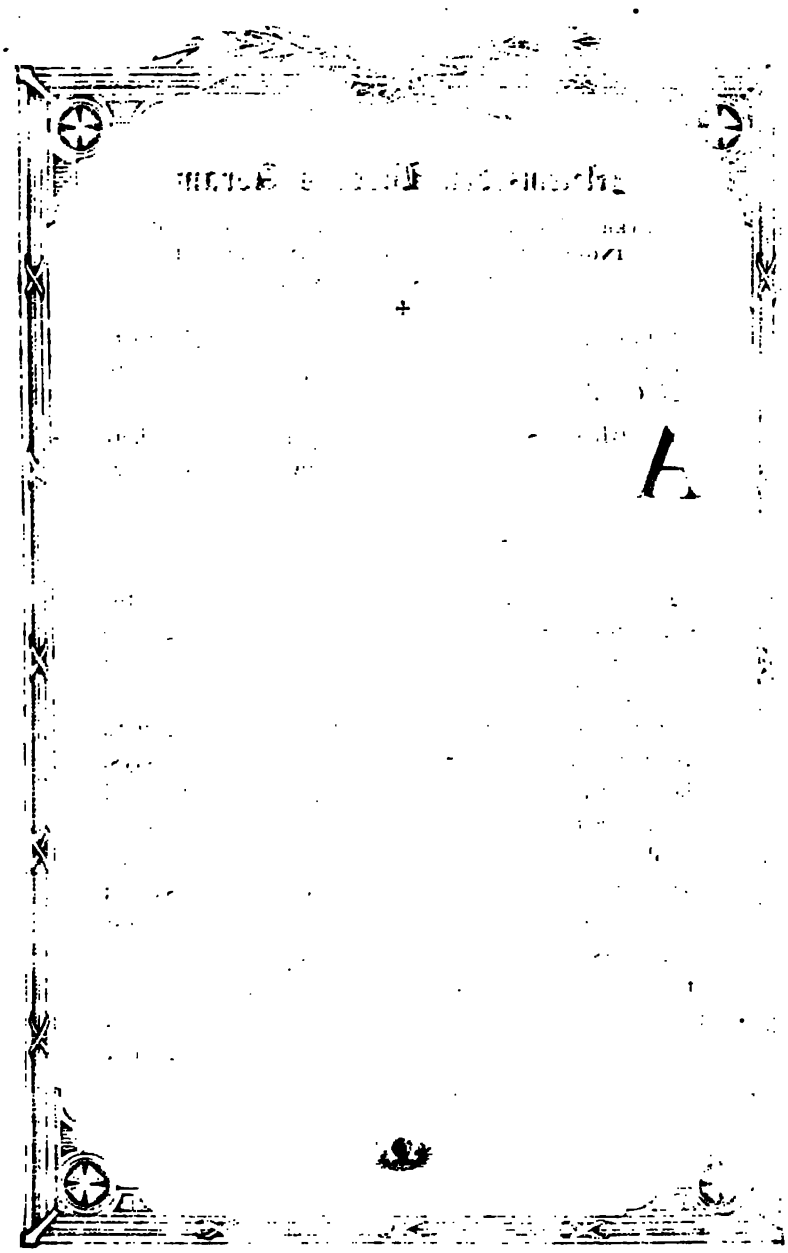
28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:
29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.
30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;
31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.
32 For thy servant became surety, for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.
33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.
34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

Chapter 45

1 Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth it. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived by the news.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.
2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.
3 And Joseph said unto his brethren, I *am* Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.
4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.
5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.
6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing[1] nor harvest.
7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.
8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.
9 Haste ye, and go up to my father, and say unto him, Thus saith

[1]Earing means ploughing and sowing.



Melchizedek Blesses Abram

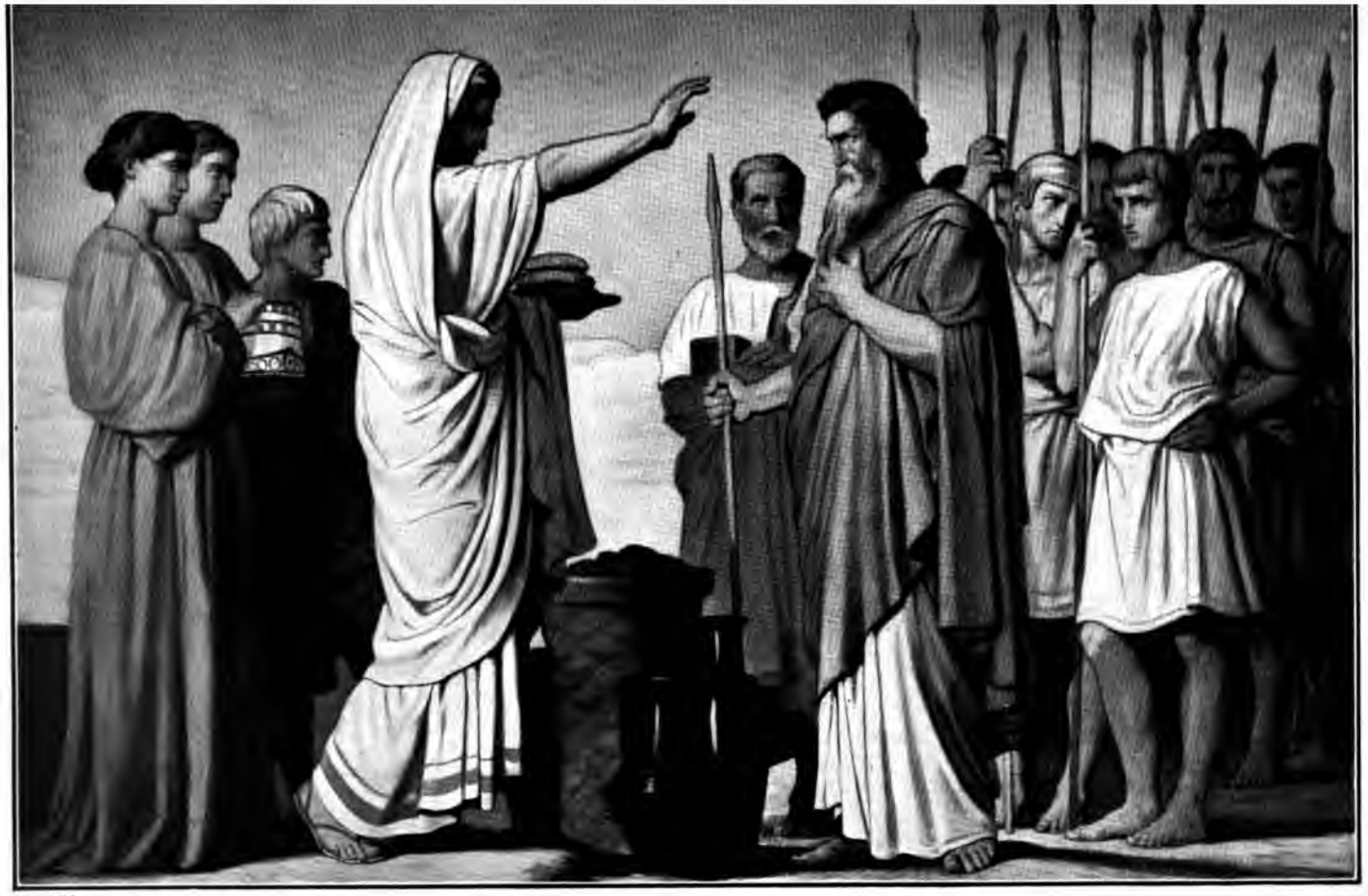
AFTER JEAN HIPPOLYTE FLANDRIN, A PUPIL OF INGRES AND DECORATOR OF MANY FRENCH CHURCHES, DIED 1864.

✠

"And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God."—Gen., 14, 18.

ABRAM'S remarkable victory made him a hero in the land wherein he dwelt. His return from the battle field of Dan was a triumphal march. The king of Sodom came to thank him and bade him keep the grain and treasures which he had regained; but Abram returned everything to the Sodomites, "Save only that which the young men have eaten, and the portion of the men which went with me," his allies.

Here also occurred that mysterious meeting with Melchizedek, king of Salem, of whom the Bible says, "he was the priest of the most high God." It would seem, therefore, that God was still worshipped by some people of Canaan. Melchizedek, His minister, came forth from Salem, which may have been Jerusalem; and he bore bread and wine to Abram. The priest king blessed the victor, and Abram gave him a part of all the spoils. Then they separated, apparently forever, two mighty servants of the Lord, who had recognized each other for a moment in passing, and then gone each his way.



thy son Joseph, God hath made me lord of all Egypt: Come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen,[1] and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner:* ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor

[1]Goshen was the most easterly part of the Egyptian dominions.

over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

Chapter 46

1 Jacob is comforteth by God at Beer-sheba: 5 Thence he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 29 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes.[1]

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

[1]That is, shall close your eyes when you die

So Shall Thy Seed Be

FROM THE SERIES OF JULIUS SCHNORR.

✠

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be."—Gen., 15, 5.

THE Almighty had tried Abram and found him a faithful servant. Not only had Abram journeyed obediently where God commanded, he had been patient under offense, generous and loyal toward Lot, and in the moment of his triumph over Chedorlaomer he had not been vain-glorious nor assumed the authority of a conqueror over Canaan. Hence Melchizedek blessed Abram; and "after these things the word of the Lord came to Abram in a vision." The chapter of the Scriptures that follows is the one on which the Hebrews love best to dwell, God adopted Abram as His friend, and made him a double promise, first that he should be the father of a vast nation, as numberless as the stars of heaven, second that this nation should drive out the people of Canaan and become possessors of all that beautiful land of Palestine.

Abram made a great thank-offering, or "sacrifice" of slaughtered animals, to the Lord; and he fell into a deep sleep. While he lay thus, God repeated and confirmed to him the twofold promise.

¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, and Arodi, and Areli.
¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and ah, and Serah their sister: and the sons of Beriah; Heber, and chiel.
These *are* the sons of Zilpah, whom Laban gave to Leah his ghter, and these she bare unto Jacob, *even* sixteen souls.
The sons of Rachel, Jacob's wife; Joseph, and Benjamin.
¶ And unto Joseph in the land of Egypt were born Manasseh Ephraim, which Asenath the daughter of Poti-pherah priest of bare unto him.
¶ And the sons of Benjamin *were* Belah, and Becher, and bel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, Ard.
These *are* the sons of Rachel, which were born to Jacob: all souls *were* fourteen.
¶ And the sons of Dan; Hushim.
¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, Shillem.
These *are* the sons of Bilhah, which Laban gave unto Rachel daughter, and she bare these unto Jacob: all the souls *were* seven.
All the souls that came with Jacob into Egypt, which came out is loins, besides Jacob's sons' wives, all the souls *were* threescore six;
And the sons of Joseph, which were born him in Egypt, *were* souls: all the souls of the house of Jacob, which came into pt, *were* threescore and ten.
¶ And he sent Judah before him unto Joseph, to direct his face Goshen; and they came into the land of Goshen.
And Joseph made ready his chariot, and went up to meet el his father, to Goshen, and presented himself unto him; and he on his neck, and wept on his neck a good while.
And Israel said unto Joseph, Now let me die, since I have seen face, because thou *art* yet alive.
And Joseph said unto his brethren, and unto his father's house, ill go up, and show Pharaoh, and say unto him, My brethren, my father's house, which *were* in the land of Canaan, are come o me;
And the men *are* shepherds, for their trade hath been to feed le; and they have brought their flocks, and their herds, and all t they have.
And it shall come to pass, when Pharaoh shall call you, and ll say, What *is* your occupation?
That ye shall say, Thy servants' trade hath been about cattle n our youth even until now, both we, *and* also our fathers: that

ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

Chapter 47

1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands to Pharaoh. 22 The priests' land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

Hagar Given to Abram

BY CHARLES BARON DE STEUBEN, A GERMAN ARTIST, RESIDENT IN PARIS, DIED 1856.

✠

"And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife."—Gen., 16, 3.

THE story of Hagar brings us to one of the most human and pathetic portions of the Bible. It is the story of Abram's longing for children, for an heir and a great race, such as God had promised him. Abram had grown old, eighty-five years, and his wife was but ten years his junior. There seemed little hope that after all the years of waiting, they would yet have children. So Sarai made a noble sacrifice, in keeping with the customs of those days. She brought to Abram a servant of her own, a young woman whom she must have purchased as a slave in Egypt, and bade Abram take the Egyptian also to be his wife, that he might have the children he so much desired. Sarai, however, still remained Abram's chief helpmate, to bear rule over his huge family of servants and dependents, the little wandering kingdom of shepherds and cattleherds who dwelled within his tents.

Sarai's brave self-renunciation in favor of a younger woman has been a favorite theme of literature and art.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth *part;* except the land of the priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy

sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.[1]

Chapter 48

1 Joseph with his sons visiteth his sick father. 2 Jacob strengtheneth himself to bless them. 3 He repeateth the promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 9 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

5 ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward

[1]The meaning is that he leaned upon the bed's head to pray in thanks to God.

Hagar's Flight

BY PHILIP H. CALDERON, R.A., AN ENGLISH ARTIST, DIED 1898.

✠

"And when Sarai dealt hardly with her, she fled from her face."—Gen., 16, 6.

IF Sarai had been generous, we can yet imagine that the position of Hagar was not without its difficulties. She would have had to be very humble indeed to have avoided arousing her mistress's jealous anger. And so, presently, we find Sarai raging before Abram, "My wrong be upon thee!" and declaring that Hagar was insolent to her and presumptuous.

Abram, with his steadfast loyalty, upheld Sarai as his first, his true wife and lifelong comrade. "Behold, thy maid is in thy hand; do to her as it pleaseth thee." Then Sarai "dealt hardly with her," so hardly that Hagar fled in fear into the wilderness. There she too, unhappy little Egyptian stranger, had her vision and her promise from God. An angel came to her as she crouched in weariness beside a well. Our picture shows her listening to his voice of good counsel. She was bidden to return to Sarai and submit to her. She was promised a son who should be also the ancestor of a vast people. So she returned to the tents of Abram, and when her son was born, he was named Ishmael, which means "God hears," because God had heard and comforted her in her distress.

Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the first-born.

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Chapter 49

1 Jacob calleth his sons to bless them. 3 Their blessing in particular. 29 He chargeth them about his burial. 33 He dieth.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.[1]

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it:* he went up to my couch.

[1]This chapter from the second to the twenty-eighth verse is given as a poetic chant in the Revised Version. It has thus the effect of prophecy.

5 ¶ Simeon and Levi *are* brethren, instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, bless-

The Lord Visits Abraham

BY JOH. W. SCHIRMER, FROM HIS SERIES OF THE LIFE OF ABRAHAM.

✠

"And lo, three men stood by him."—Gen., 18, 2.

AFTER the birth of Ishmael, Abram passed a dozen years of peace and prosperity. The two women, Sarai and Hagar, dwelled more peacefully together; though always, as Sarai saw her husband's joy in Ishmael, she must have grown more sad that he had no child of hers. Then there came to Abram a further testimony of God's regard. The Almighty changed his name to Abraham and told him that this change meant that the old promise was about to be fulfilled, that he and his wife Sarai were to have a child from whom would spring the mighty race of the Hebrews. Sarai's name also was changed to Sarah, which means "princess."

Soon after, as Abraham sat one evening by the door of his tent he beheld three strange men passing by. These were really three angels, and one of them, the Bible tells us, was the Lord Himself. Whether Abraham at once recognized their divine nature, is not made clear. The sacred duties of hospitality are very nobly followed in the East, and Abraham's generous soul may have been specially touched by the danger threatening these three unarmed wanderers in so wild a land. At any rate he hurried forward and prostrated himself before the men, entreating them to come and rest themselves with him.

ings of the deep that lieth under, blessings of the breasts, and of the
womb:
26 The blessings of thy father have prevailed above the blessings
of my progenitors unto the utmost bound of the everlasting hills:
they shall be on the head of Joseph, and on the crown of the head of
him that was separate from his brethren.
27 ¶ Benjamin shall ravin *as* a wolf: in the morning he shall de-
vour the prey, and at night he shall divide the spoil.
28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their
father spake unto them, and blessed them; every one according to his
blessing he blessed them.
29 And he charged them, and said unto them, I am to be gathered
unto my people: bury me with my fathers in the cave that *is* in the
field of Ephron the Hittite.
30 In the cave that *is* in the field of Machpelah, which *is* before
Mamre, in the land of Canaan, which Abraham bought with the
field of Ephron the Hittite for a possession of a burying-place.
31 There they buried Abraham and Sarah his wife; there they
buried Isaac and Rebekah his wife; and there I buried Leah.
32 The purchase of the field and of the cave that *is* therein *was*
from the children of Heth.
33 And when Jacob had made an end of commanding his sons, he
gathered up his feet into the bed, and yielded up the ghost, and was
gathered unto his people.

Chapter 50

1 The mourning for Jacob. 4 Joseph getting leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who crave his pardon. 22 His age. 23 He seeth the third generation of his sons. 24 He prophesieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is chested.

AND Joseph fell upon his father's face, and wept upon him,
and kissed him.
2 And Joseph commanded his servants the physicians to
embalm his father: and the physicians embalmed Israel.
3 And forty days were fulfilled for him; for so are fulfilled the days
of those which are embalmed: and the Egyptians mourned for him
threescore and ten days.
4 And when the days of his mourning were past, Joseph spake
unto the house of Pharaoh, saying, If now I have found grace in
your eyes, speak, I pray you, in the ears of Pharaoh, saying,
5 My father made me swear, saying, Lo, I die; in my grave which
I have digged for me in the land of Canaan, there shalt thou bury me.
Now therefore let me go up, I pray thee, and bury my father, and I
will come again.
6 And Pharaoh said, Go up, and bury thy father, according as he
made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went
up all the servants of Pharaoh, the elders of his house, and all the
elders of the land of Egypt,
8 And all the house of Joseph, and his brethren, and his father's
house: only their little ones, and their flocks, and their herds, they
left in the land of Goshen.
9 And there went up with him both chariots and horsemen: and
it was a very great company.
10 And they came to the threshing-floor of Atad, which *is* beyond
Jordan, and there they mourned with a great and very sore lamenta-
tion: and he made a mourning for his father seven days.
11 And when the inhabitants of the land, the Canaanites, saw the
mourning in the floor of Atad, they said, This *is* a grievous mourning
to the Egyptians: wherefore the name of it was called Abel-mizraim,
which *is* beyond Jordan.
12 And his sons did unto him according as he commanded
them:
13 For his sons carried him into the land of Canaan, and buried
him in the cave of the field of Machpelah, which Abraham bought
with the field for a possession of a burying-place of Ephron the Hittite,
before Mamre.
14 ¶ And Joseph returned into Egypt, he, and his brethren, and
all that went up with him to bury his father, after he had buried
his father.
15 ¶ And when Joseph's brethren saw that their father was dead,
they said, Joseph will peradventure hate us, and will certainly requite
us all the evil which we did unto him.
16 And they sent a messenger unto Joseph, saying, Thy father
did command before he died, saying,
17 So shall ye say unto Joseph, Forgive, I pray thee now, the
trespass of thy brethren, and their sin; for they did unto thee evil:
and now, we pray thee, forgive the trespass of the servants of the God
of thy father. And Joseph wept when they spake unto him.
18 And his brethren also went and fell down before his face; and
they said, Behold, we *be* thy servants.
19 And Joseph said unto them, Fear not: for *am* I in the place
of God?
20 But as for you, ye thought evil against me; *but* God meant it
unto good, to bring to pass, as *it is* this day, to save much people
alive.
21 Now therefore fear ye not: I will nourish you; and your little
ones. And he comforted them, and spake kindly unto them.
22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and
Joseph lived an hundred and ten years.
23 And Joseph saw Ephraim's children of the third *generation:*

Abraham Feasts the Angels

BY REMBRANDT, ONE OF HIS MOST FAMOUS MASTERPIECES, NOW IN THE IMPERIAL MUSEUM AT ST. PETERSBURG.

✠

"Lo, Sarah thy wife shall have a son."—Gen., 18, 10.

THE three angels seated themselves by Abraham's tent: and after the kindly custom of the East, their weary, dusty feet were bathed with water, and a feast was set before them. Abraham chose a tender calf from his herds. Sarah with her own hands baked for the visitors cakes of meal.

As they feasted together, the Leader of the wanderers repeated to Abraham His promise that Sarah should have a son. Now Sarah was ninety years old, so that she, hearing His words from within the tent, laughed at what seemed to her an absurd promise to so old a woman.

"And the Lord said unto Abraham, Wherefore did Sarah laugh? . . . Is anything too hard for the Lord?" At this Sarah was frightened; because she saw that this unknown man had read her secret thought. So she denied that she had laughed. But the Lord knew otherwise; and Abraham had also laughed at His promise; so when less than a year afterward a son was born to Sarah, He commanded that the child be named Isaac, which means "I laugh." Thus the boy was to be an eternal reminder to his parents of their doubt, and of God's power.

ıildren also of Machir the son of Manasseh were brought up
Joseph's knees.
And Joseph said unto his brethren, I die: and God will surely
ou, and bring you out of this land unto the land which he sware
raham, to Isaac, and to Jacob.
And Joseph took an oath of the children of Israel, saying, God
ırely visit you, and ye shall carry up my bones from hence.
So Joseph died, *being* an hundred and ten years old: and they
lmed him, and he was put in a coffin in Egypt.

Introduction to the Book of Exodus

The book, Exodus, is in some sense the most important part of the Pentateuch, for it contains the ten commandments, which more than any other portion of The Law, seem to have come down to us from the days of Moses himself. Thus the veneration of extreme old age combines with the glory of divine inspiration in shedding honor on the book of Exodus. The name by which it is now known comes from the Greek and signifies the "going out" from Egypt. In Hebrew the book is called "Shemoth" or "the names" from the chief noun of its opening sentence.

Exodus contains two main themes, the one historical, the great migration of the Hebrew race; the other didactic, the proclaiming of the Law. The first chapter deals with the rapid increase of the children of Israel, telling how the twelve sons of Jacob became a nation during the centuries of the Egyptian sojourn. Then for seventeen chapters the story is of the departure from Egypt, which occurred about twelve and a half centuries before Christ. The remainder of the book presents the laws proclaimed by God from Sinai, and describes the reception given to His word among the Israelites.

The remarkable body of laws thus handed down may be separated into four sections: First (in chapter 20, verses 1-21) come the ten commandments, the great "Decalogue," the centre around which the entire Old Testament is grouped. In the same chapter with the "Decalogue," begins the "Book of the Covenant," so-called in Holy Writ 'self. The title probably refers to the section which extends through chapter twenty-three and consists of a series of ceremonial rules, a religious ritual, telling the Hebrews how to worship God, and promising them His protection in return. Closely connected with this, though perhaps not belonging to the original book, are the additional laws which extend through chapter thirty-one. A third and sharply separate section set down in the midst of this "covenant" is the code of social law, a series of civil and criminal ordinances regulating the intercourse of man with man. This notable code (chapters 21 and 22, with possibly part of 23), conceived in a high spirit of religious and ethical morality, is often spoken of as "the Book of Judgments." Finally in chapters thirty-four and thirty-five, after Israel's folly, God again delivers the law to Moses, and the latter repeats its general outline to the people. Then the book of Exodus closes with the Israelites' acceptance of the covenant with the Lord, and the building of His tabernacle in the wilderness.

Abraham Prays for Sodom

FROM THE SCHIRMER SERIES. THE ARTIST IS SPECIALLY FAMOUS FOR HIS HISTORICAL LANDSCAPE EFFECTS.

✠

"Oh, let not the Lord be angry, and I will speak."—Gen., 18, 30.

AFTER the three angels had rested in Abraham's hospitable home, they journeyed onward, and Abraham accompanied them a little way. Then the Lord told Abraham of their errand, which was to visit the great and wicked city of Sodom and destroy it in punishment for the sins of its people.

Abraham's kindness and pity were aroused, and while the other two angels went forward, Abraham stood before their Leader and delayed Him, pleading that Sodom should be spared, lest the innocent perish with the guilty. "And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

In an almost whimsical spirit of bargaining, Abraham suggested that there might be only forty-five righteous. Should the city perish for five? When this point was granted to him, he reduced the number to forty, and then step by step he brought it down to ten, always humbling himself and pleading with submission. At this point of the argument "the Lord went His way." Doubtless He was pleased with Abraham's pertinacious tenderness, but He well knew there were not ten, nor even five, righteous folk in Sodom.

THE SECOND BOOK OF MOSES CALLED

Exodus

Chapter 1

. The children of Israel, after Joseph's death, do multiply. 8 The more they are oppressed by a new king, the nore they multiply. 15 The godliness of the midwives, in saving the men-children alive. 22 Pharaoh commandeth he male children to be cast into the river.

OW these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.[1]

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

[1]These cities were erected on the isthmus of Suez, probably as fortresses as well as storehouses.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their liver bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Chapter 2

1 Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites' cry.

AND there went a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call

Lot Flees from Sodom

AN ETCHING AFTER THE FAMOUS PAINTING BY RUBENS, THE CHIEF MASTER OF FLEMISH ART.

✠

"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city."—Gen., 19, 15.

THE two angels whom the Lord sent before Him to prove the guilt of the evil city of Sodom, were met at the gate of the town by Lot, Abraham's nephew. Lot was the only man in all the city who clung to honest and generous ways; hence he knew how these new comers would be attacked by his evil neighbors, and to save them he invited them to his house. In the night the Sodomites gathered round his door demanding that the visitors be thrust forth to them; and when Lot went out and pleaded with them, they attacked him also. At that the angels smote the Sodomites with blindness so they could not find Lot nor his house, but searched about, furious and helpless. Then the angels in their wrath bade Lot call his relatives together: "whatsoever thou hast in the city, bring them out of this place."

Lot hastened to warn his married daughters and their husbands; but these laughed at him. So that only his immediate household, consisting of his two unmarried daughters and his wife, prepared to flee with him. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city."

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to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses[1]: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian[2]: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

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[1]Moses means child, "mes" in Egyptian. [2]Midian was the district of Arabia bordering on the Red Sea, Sinai and Edom.

25 And God looked upon the children of Israel, and God had respect unto *them.*

Chapter 3

1 *Moses keepeth Jethro's flock.* 2 *God appeareth to him in a burning bush.* 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His message to Israel.*

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee: and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

The Pillar of Salt

BY JEAN BAPTISTE COROT, THE FAMOUS FRENCH NATURALISTIC PAINTER, DIED 1875. THE ORIGINAL IS IN THE DURAND RUEL COLLECTION.

✠

"But his wife looked back from behind him, and she became a pillar of salt."—Gen., 19, 26.

THUS Lot escaped from Sodom, even as Noah had escaped from the earlier destruction caused by the flood. But unlike Noah, Lot found that even his own family had grown corrupt during the days of his residence in Sodom. They hesitated to obey him; they halted and hung back. The guarding angels had almost to drag them forth from their city of pleasure. "And it came to pass, when they had brought them forth abroad, that he said [God said] escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

Even as they fled, the Lord's destruction fell upon all the plain. Behind them they heard a great storm and the roaring of whirlwinds. "And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Yet, despite all the tumult, Lot's wife disobeyed the divine command; despite the direct warning "lest thou be consumed," she looked behind. Immediately, slain by the noxious vapors or by the direct blast of heavenly wrath, she perished, "she became a pillar of salt."

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14 And God said unto Moses, I AM THAT I AM. and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow[1] of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil[2] the Egyptians.

Chapter 4

1 *Moses' rod is turned into a serpent.* 6 *His hand is leprous.* 10 *He is loath to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.* 31 *The people believe them.*

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

[1]This word may be translated "demand" or "ask." It is so given in the Revised Version. [2]That is: despoil, take away the possessions of the Egyptians.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river shall become blood upon the dry *land.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

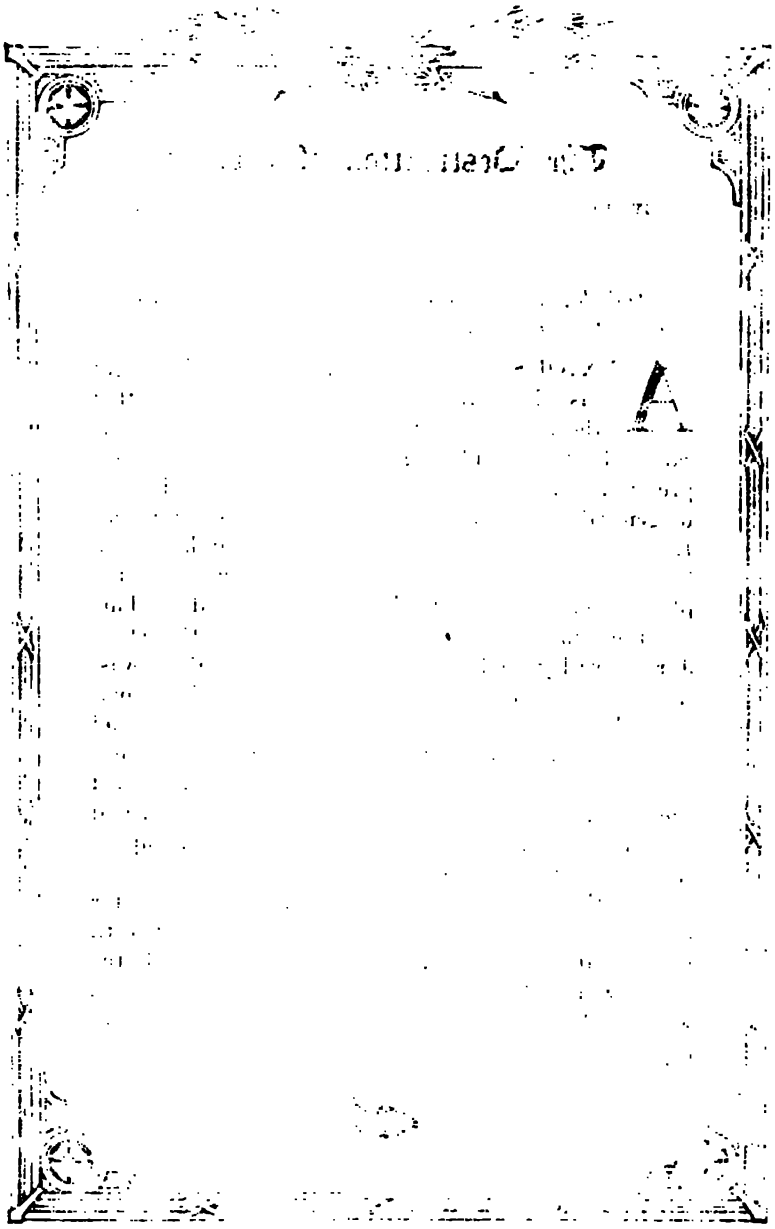
14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.



The Destruction of Sodom

BY EDWARD ARMITAGE, R. A., A CONTEMPORARY ENGLISH PAINTER.

✠

"And, lo, the smoke of the country went up as the smoke of a furnace."—Gen. 19, 28.

ANXIOUS indeed must have been the night passed by Abraham after he had learned that the Lord meant to punish Sodom and Gomorrah, and after he had bargained so cunningly for their preservation. Thoughts, not only of the Sodomites in general, but of Lot, of the danger threatening all Lot's family, must have filled the patriarch's mind. "And Abraham gat up early in the morning to the place where he had stood before the Lord." This was the summit of a steep mountain whence the whole Jordan valley could be seen. Early though it was, the destruction of the cities had been already accomplished. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." So that when Abraham looked toward the cities, "and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

It is this scene which the artist has presented for us. Abraham stands upon the mountain crest with arms uplifted in horror, while below him spreads the smoke wrapped valley, the broad plain of the Jordan, with the "salt sea" and the dim mountains of Moab beyond.

19 And the LORD said unto Moses in Midian, Go, return into
Egypt: for all the men are dead which sought thy life.
20 And Moses took his wife and his sons, and set them upon an
ass, and he returned to the land of Egypt: and Moses took the rod
of God in his hand.
21 And the LORD said unto Moses, When thou goest to return
into Egypt, see that thou do all those wonders before Pharaoh, which
I have put in thine hand: but I will harden his heart, that he shall not
let the people go.
22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel
is my son, *even* my first-born:
23 And I say unto thee, Let my son go, that he may serve me:
and if thou refuse to let him go, behold, I will slay thy son, *even* thy
first-born.
24 ¶ And it came to pass by the way in the inn, that the LORD
met him, and sought to kill him.[1]
25 Then Zipporah took a sharp stone, and cut off the foreskin of
her son, and cast *it* at his feet, and said, Surely a bloody husband *art*
thou to me.
26 So he let him go: then she said, A bloody husband *thou art*, be-
cause of the circumcision.
27 And the LORD said to Aaron, Go into the wilderness to meet
Moses. And he went, and met him in the mount of God, and kissed
him.
28 And Moses told Aaron all the words of the LORD who had sent
him, and all the signs which he had commanded him.
29 ¶ And Moses and Aaron went and gathered together all the
elders of the children of Israel:
30 And Aaron spake all the words which the LORD had spoken
unto Moses, and did the signs in the sight of the people.
31 And the people believed: and when they heard that the LORD
had visited the children of Israel, and that he had looked upon their
affliction, then they bowed their heads and worshipped.

Chapter 5

Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task. 15 He checketh their complaints. 20 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

AND afterwards Moses and Aaron went in, and told Pharaoh,
Thus saith the LORD God of Israel, Let my people go, that
they may hold a feast unto me in the wilderness.
2 And Pharaoh said, Who *is* the LORD, that I should obey his
voice to let Israel go? I know not the LORD, neither will I let Israel go.
3 And they said, The God of the Hebrews hath met with us: let

[1]That is, God threatened Moses or placed him in some deadly danger, apparently because the son of Moses had not been circumcised, thus Moses had ignored the Hebrew law.

us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God: lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale[1] of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle: therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

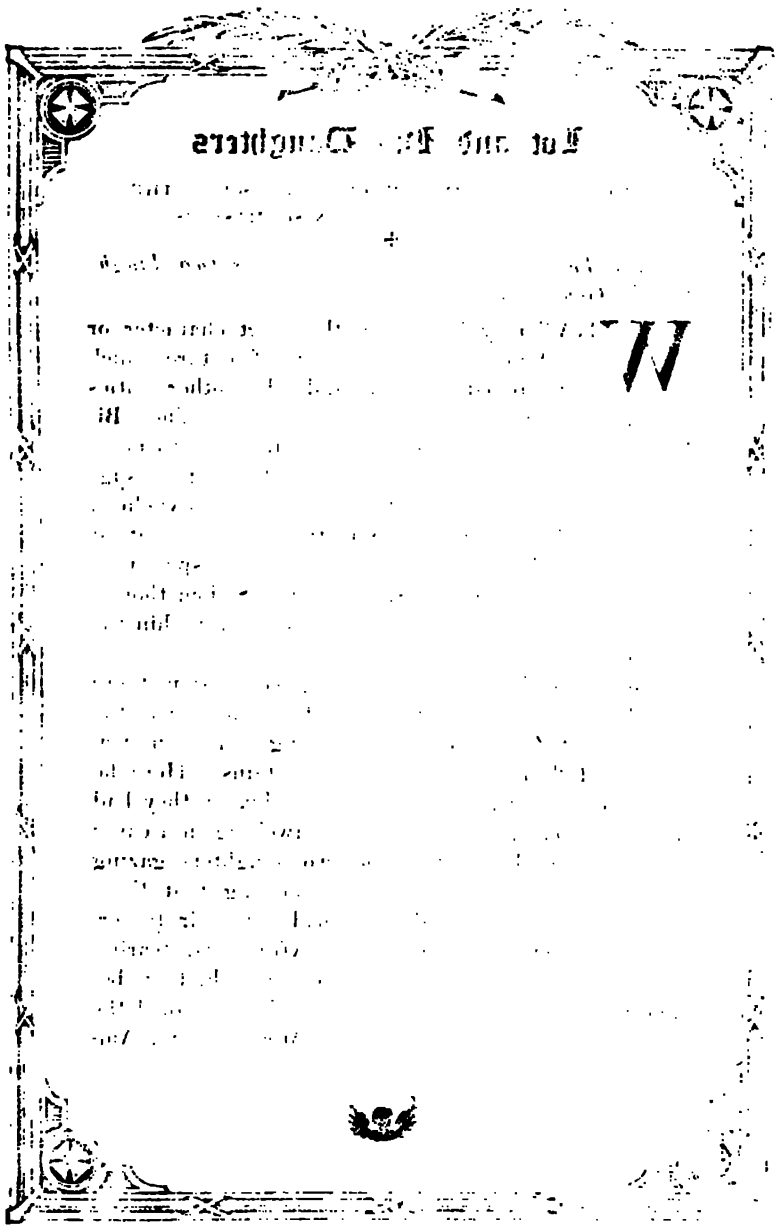
18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge;

[1]Tale means tally or number.



Lot and His Daughters

AFTER THE PAINTING BY DIEGO VELASQUEZ, THE MOST CELEBRATED OF SPANISH MASTERS.

✠

"And he dwelt in a cave, he and his two daughters."—Gen., 19, 30.

WHAT may have been the exact character or extent of the convulsion of nature which destroyed Sodom and the other cities of the plain is an open question. The Bible tells us only that there fell upon them a rain of brimstone and fire, a description which suggests some volcanic eruption such as overwhelmed Pompeii. Elsewhere the Scriptures imply that at some period the Dead Sea expanded, and spread its waters over the "vale of Siddim"; but Sodom though near this vale, may not have been actually within the region engulfed.

Some terrible and far-reaching convulsion there must have been; for we find Lot at first fleeing to the little city of Zoar, and later dreading to remain even there, and fleeing up into the mountains. Here he and his daughters, stripped of all the luxury they had known in Sodom, were reduced to dwelling in a cave; whence presently we find the two daughters gazing out over the ruined plain and declaring that there seems no man left in all the world but their father, and no women but themselves. After this, fearing lest the race of man should wholly perish, they became as wives to Lot; and their children peopled the valley with two new nations, the Moabites and Ammonites.

because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Chapter 6

1 *God reneweth his promise by his name JEHOVAH.* 14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *of Levi, of whom came Moses and Aaron.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?[1]

[1]The meaning is "uneloquent lips."

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph; these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

Abraham's Oak

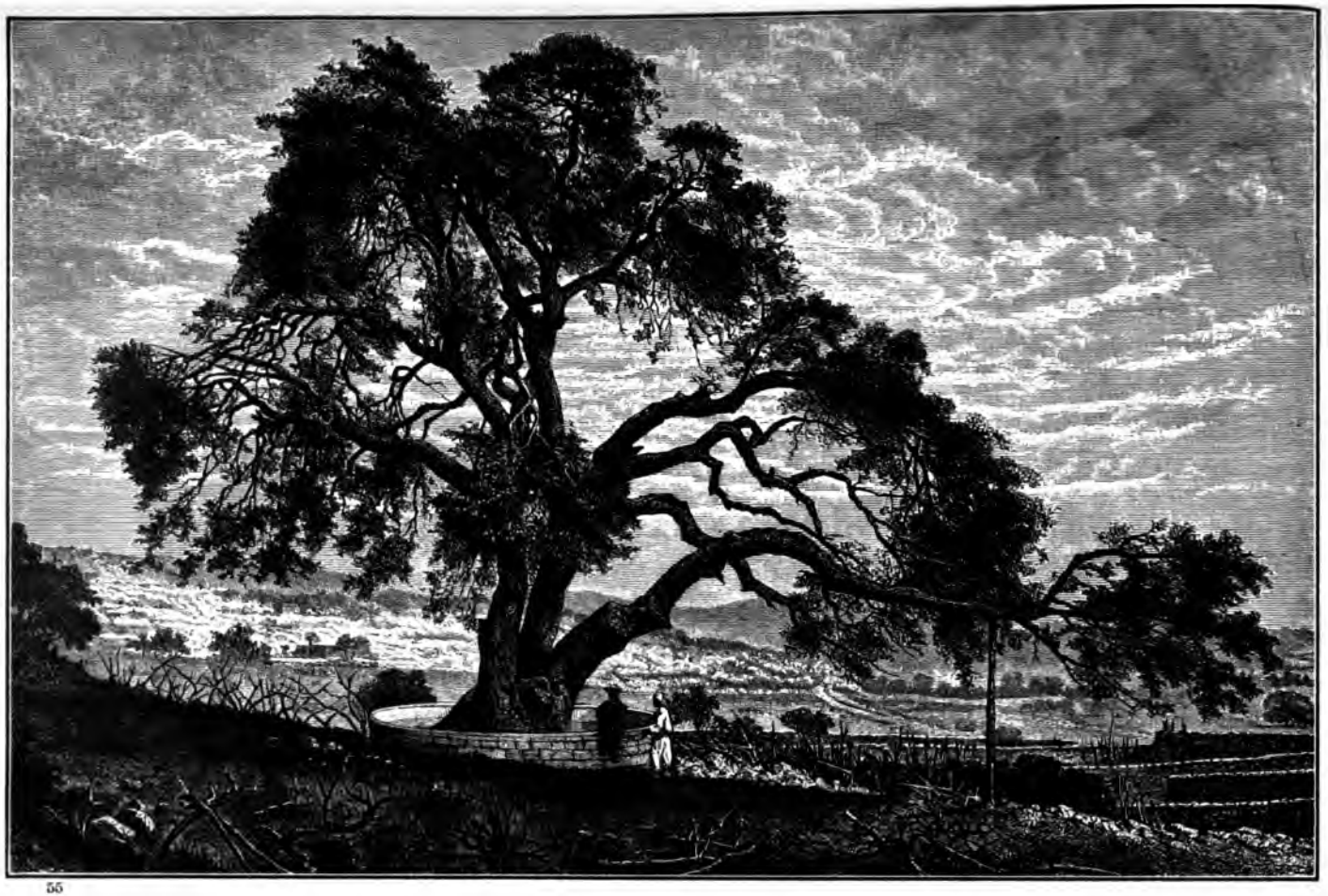
DESIGNED BY A. DE BAR FROM A PHOTOGRAPH.

✠

"And Abraham journeyed from thence toward the south country."—Gen., 20, 1.

AS THOUGH in fear after the destruction of Sodom, Abraham left the mountainous neighborhood where he had been established for upward of twenty years. The place of his long sojourn is the modern Hebron, some twenty miles south of Jerusalem. He had made friends there, of the tribe of the Hittites and especially of one man among them, known as Mamre. Indeed the Bible speaks of him as setting up his tent "in the plain of Mamre," though a more accurate translation would be "by the oaks of Mamre." One giant oak, or terebinth tree, still remains near Hebron, where it is pointed out as marking Abraham's dwelling place. This came as near to being a home as the patriarch's wandering life ever knew. His thoughts afterwards reverted to it constantly; there he prepared his tomb, and thither in his extreme old age he returned to die.

Now, however, he journeyed south and dwelt among the Philistines, forming an alliance with their king, Abimelech of Gerar, and setting up his tents first at Gerar and afterward at Beersheba, the most southern town of Palestine. Here he found pasture for his herds upon the bare lands which stretch out into the southern wilderness toward Egypt.



Chapter 7

1 Moses encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a god
to Pharaoh: and Aaron thy brother shall be thy prophet.
2 Thou shalt speak all that I command thee: and Aaron
thy brother shall speak unto Pharaoh, that he send the children of
Israel out of his land.
3 And I will harden Pharaoh's heart, and multiply my signs and
my wonders in the land of Egypt.
4 But Pharaoh shall not hearken unto you, that I may lay my
hand upon Egypt, and bring forth mine armies, *and* my people the
children of Israel, out of the land of Egypt by great judgments.
5 And the Egyptians shall know that I *am* the LORD, when I
stretch forth mine hand upon Egypt, and bring out the children of Is-
rael from among them.
6 And Moses and Aaron did as the LORD commanded them, so
did they.
7 And Moses *was* fourscore years old, and Aaron fourscore and
three years old, when they spake unto Pharaoh.
8 ¶ And the LORD spake unto Moses and unto Aaron, saying,
9 When Pharaoh shall speak unto you, saying, Shew a miracle
for you: then thou shalt say unto Aaron, Take thy rod, and cast *it*
before Pharaoh, *and* it shall become a serpent.
10 ¶ And Moses and Aaron went in unto Pharaoh, and they did
so as the LORD had commanded: and Aaron cast down his rod before
Pharaoh, and before his servants, and it became a serpent.
11 Then Pharaoh also called the wise men and the sorcerers:
now the magicians of Egypt, they also did in like manner with their
enchantments.
12 For they cast down every man his rod, and they became serpents:
but Aaron's rod swallowed up their rods.
13 And he hardened Pharaoh's heart, that he hearkened not unto
them; as the LORD had said.
14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened,
he refuseth to let the people go.
15 Get thee unto Pharaoh in the morning; lo, he goeth out unto
the water; and thou shalt stand by the river's brink against he come;
and the rod which was turned to a serpent shalt thou take in thine hand.
16 And thou shalt say unto him, The LORD God of the Hebrews
hath sent me unto thee, saying, Let my people go, that they may serve
me in the wilderness: and, behold, hitherto thou wouldest not hear.
17 Thus saith the LORD, In this thou shalt know that I *am* the
LORD: behold, I will smite with the rod that *is* in mine hand upon
the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

Chapter 8

1 Frogs are sent. 8 Pharaoh sueth to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

Expulsion of Hagar

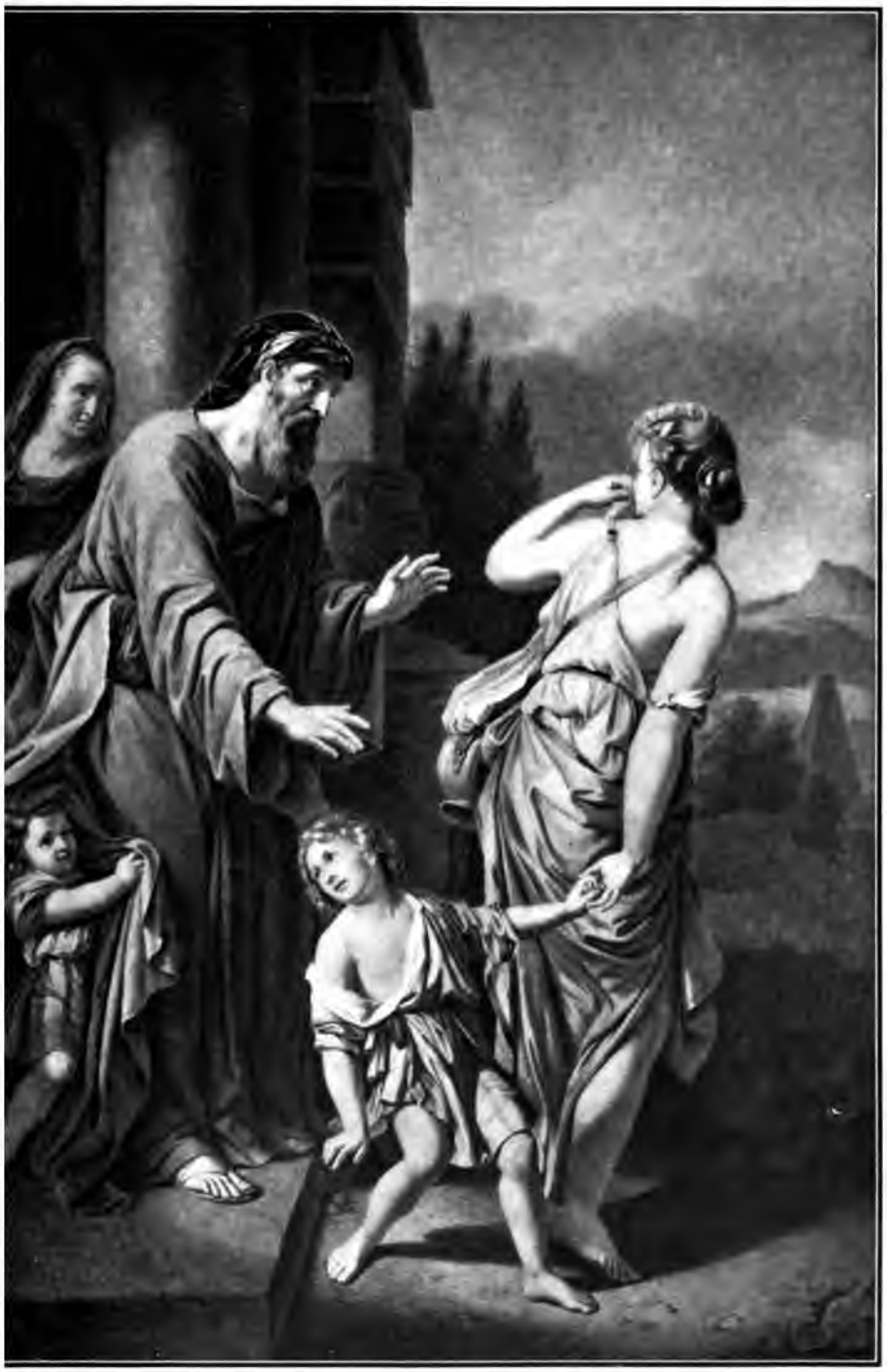
BY ADRIAAN VAN DER WERFF, A DUTCH ARTIST OF THE EIGHTEENTH CENTURY, PARTICULARLY NOTED FOR HIS BIBLICAL PAINTINGS.

✠

"Wherefore she said unto Abraham, cast out this bondwoman and her son."—Gen., 21, 10.

IT WAS while Abraham dwelt in the domains of Abimelech, the Philistine king, that God's promise was fulfilled to Sarah, in that her son was born. This lad's name, Isaac (I laugh), expressed not only his parents' doubt of God, but also their joy at possessing the child. "And Abraham made a great feast the same day that Isaac was weaned." It was an unhappy day for the poor Egyptian servant Hagar. Sarah saw Hagar's son Ishmael playing and jesting with little Isaac. Or perhaps he mocked and teased the child; for Sarah a second time flared into anger against Hagar, and demanded that she be driven out of the encampment.

"And the thing was very grievous in Abraham's sight." If he did not love Hagar, he did love Ishmael, his first-born son. This time he was slow to yield to Sarah's harsh demand, until God Himself spoke to Abraham and commanded that this sacrifice also should be made. "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away."



7 And the magicians did so with their enchantments, and brought
up frogs upon the land of Egypt.
8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat
the LORD, that he may take away the frogs from me, and from my
people; and I will let the people go, that they may do sacrifice unto
the LORD.
9 And Moses said unto Pharaoh, Glory over me: when shall I
intreat for thee, and for thy servants, and for thy people, to destroy
the frogs from thee and thy houses, *that* they may remain in the
river only?
10 And he said, To-morrow. And he said, *Be it* according to thy
word: that thou mayest know that *there is* none like unto the LORD
our God.
11 And the frogs shall depart from thee, and from thy houses,
and from thy servants, and from thy people; they shall remain in the
river only.
12 And Moses and Aaron went out from Pharaoh: and Moses
cried unto the LORD because of the frogs which he had brought against
Pharaoh.
13 And the LORD did according to the word of Moses; and the
frogs died out of the houses, out of the villages, and out of the
fields.
14 And they gathered them together upon heaps: and the land
stank.
15 But when Pharaoh saw that there was respite, he hardened
his heart, and hearkened not unto them; as the LORD had said.
16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch
out thy rod, and smite the dust of the land, that it may become lice
throughout all the land of Egypt.
17 And they did so; for Aaron stretched out his hand with his rod,
and smote the dust of the earth, and it became lice in man, and in
beast; all the dust of the land became lice throughout all the land
of Egypt.
18 And the magicians did so with their enchantments to bring
forth lice, but they could not: so there were lice upon man, and upon
beast.
19 Then the magicians said unto Pharaoh, This *is* the finger of
God: and Pharaoh's heart was hardened, and he hearkened not unto
them; as the LORD had said.
20 ¶ And the LORD said unto Moses, Rise up early in the morning,
and stand before Pharaoh; lo, he cometh forth to the water; and say
unto him, Thus saith the LORD, Let my people go, that they may
serve me.
21 Else, if thou wilt not let my people go, behold, I will send swarms
of flies upon thee, and upon thy servants, and upon thy people, and

into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

Chapter 9

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 13 *His message about the hail.* 22 *The plague of hail.* 27 *Pharaoh sueth to Moses,* 35 *but yet is hardened.*

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the

Ishmael Comes Nigh Death

BY THE CONTEMPORARY ARTIST, M. DU MOND.

✠

"And the water was spent in the bottle, and she cast the child under one of the shrubs."—Gen., 21, 15.

ABRAHAM'S greatest hesitation in driving out Hagar must have been because the wilderness lay beyond them, barren, treeless, almost a desert, the vast waste land which extends between Palestine and Egypt. Into this wilderness Hagar plunged. Apparently she was striving to find her way back to her own home of Egypt with the child. She became lost, however, "in the wilderness of Beer-sheba." Soon her little supply of water was exhausted. There was no more anywhere to be found despite her frantic search. Ishmael, who must by now have been a lad of fourteen or more, faltered and fell fainting by her side.

Imagine the scene of the mother's agony, alone there, beyond human help, in the midst of that dead desert, with her dying son. "And she went, and sat her down over against him a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept."

:tle of Egypt: and there shall nothing die of all *that is* the children's
Israel.
5 And the LORD appointed a set time, saying, To-morrow the
›RD shall do this thing in the land.
6 And the LORD did that thing on the morrow, and all the cattle
Egypt died: but of the cattle of the children of Israel died not
e.
7 And Pharaoh sent, and, behold, there was not one of the cattle
the Israelites dead. And the heart of Pharaoh was hardened,
d he did not let the people go.
8 ¶ And the LORD said unto Moses and unto Aaron, Take to you
ndfuls of ashes of the furnace, and let Moses sprinkle it toward
e heaven in the sight of Pharaoh.
9 And it shall become small dust in all the land of Egypt, and shall
a boil breaking forth *with* blains upon man, and upon beast,
roughout all the land of Egypt.
10 And they took ashes of the furnace, and stood before Pharaoh;
d Moses sprinkled it up toward heaven; and it became a boil break-
g forth *with* blains upon man, and upon beast.
11 And the magicians could not stand before Moses because of
e boils; for the boil was upon the magicians, and upon all the
gyptians.
12 And the LORD hardened the heart of Pharaoh, and he hearkened
t unto them; as the LORD had spoken unto Moses.
13 ¶ And the LORD said unto Moses, Rise up early in the morning,
d stand before Pharaoh, and say unto him, Thus saith the LORD
od of the Hebrews, Let my people go, that they may serve me.
14 For I will at this time send all my plagues upon thine heart,
d upon thy servants, and upon thy people; that thou mayest know
at *there is* none like me in all the earth.
15 For now I will stretch out my hand, that I may smite thee and
y people with pestilence: and thou shalt be cut off from the
rth.
16 And in very deed for this *cause* have I raised thee up, for to
ew *in* thee my power: and that my name may be declared through-
ut all the earth.
17 As yet exaltest thou thyself against my people, that thou wilt
ot let them go?
18 Behold, to-morrow about this time I will cause it to rain a very
ievous hail, such as hath not been in Egypt since the foundation
ereof even until now.
19 Send therefore now, *and* gather thy cattle, and all that thou hast
the field; *for upon* every man and beast which shall be found in the
ld, and shall not be brought home, the hail shall come down upon
em, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:
21 And he that regarded not the word of the LORD left his servants and his cattle in the field.
22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground[1]; and the LORD rained hail upon the land of Egypt.
24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.
26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.
27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.
28 Intreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.
29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD'S.
30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.
31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.[2]
32 But the wheat and the rye were not smitten: for they *were* not grown up.
33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.
34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.
35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

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[1]The Revised Version reads "the fire ran down into the earth." [2]The new American Revision abandons this old English word "bolled" and says "in bloom."

The Rescue of Hagar

FROM THE CELEBRATED SCHIRMER SERIES OF HISTORICAL LANDSCAPES DEALING WITH ABRAHAM'S LIFE.

✠

"And the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar?" —Gen., 21, 17.

A SECOND time, even as when before she fled from her mistress, was Hagar saved by divine intervention, in the midst of her despair. God had promised that her son Ishmael should be the father of a wild and powerful race. So now He sent His angel. "And God opened her eyes, and she saw a well of water, and she went, and filled the bottle with water, and gave the lad drink.

"And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

"And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt."

Such is the brief closing of the tale in Holy Writ. Such is the last picture of the devoted mother, Hagar. Later, however, the Book returns to Ishmael "the archer," to tell us that he lived "a hundred and thirty and seven years," and ruled over the deserts, and became chief ancestor of the race of the Arabs. These have dwelt in Ishmael's deserts ever since, and have repeatedly proven themselves to be among the greatest, if the wildest, peoples of the earth.

Chapter 10

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses. 21 The plague of darkness. 24 Pharaoh sueth unto Moses, 27 but is yet hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.[1]

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all

[1]Pharaoh's meaning is that he will not let them go and take their children; he hopes the LORD will be as hard to them as he is, and then threatens them.

that night; *and* when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD until we come thither.

27 But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

Abraham Climbs Mount Moriah

FROM THE SCHIRMER SERIES.

✠

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering."—Gen., 22, 2.

GOD MEANT evidently to test Abraham's obedience in every possible way. After compelling him to part with Ishmael his first born, the Lord appeared to him with the command to slay Isaac, his younger son, as a sacrifice to prove his devotion to God. Moreover Abraham was given time to think of all that he was losing. The offering was to be made on Mount Moriah, at the end of a three days' journey from Abraham's southern home.

Mount Moriah is supposed to have been on the site of Jerusalem, the very spot where Solomon afterward built his temple, where Jesus preached, and where the Jews worship to this day—the chief altar of the world. In the picture, the artist endeavors to reconstruct the holy hillside as it may have appeared in those old days, before Jerusalem existed.

"And Abraham rose up early in the morning, and saddled his ass." To Sarah, the lad's devoted mother, he apparently said nothing. What could he say? He set out almost secretly with Isaac and two attendants. When on the third day he reached the foot of Moriah, he dismissed the attendants, placed on young Isaac's shoulders the wood for the fire, and, accompanied only by the boy, began the slow ascent, despairing of heart but still obedient.

Chapter 11

r's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death s firstborn.

ND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust ı out hence altogether.

2 Speak now in the ears of the people, and let every man borrow his neighbour, and every woman of her neighbour, jewels of silver, d jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyp- ns. Moreover the man Moses *was* very great in the land of ypt, in the sight of Pharaoh's servants, and in the sight of the ople.

4 And Moses said, Thus saith the LORD, About midnight will I out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the tborn of Pharaoh that sitteth upon his throne, even unto the first- n of the maid-servant that *is* behind the mill; and all the firstborn beasts.

6 And there shall be a great cry throughout all the land of Egypt, h as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his gue, against man or beast: that ye may know how that the LORD h put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow wn themselves unto me, saying, Get thee out, and all the people t follow thee: and after that I will go out. And he went out from araoh in a great anger.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto ı; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: d the LORD hardened Pharaoh's heart, so that he would not let the ldren of Israel go out of his land.

Chapter 12

e beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 15 Unleavened . 29 The firstborn are slain. 31 The Israelites are driven out of the land. 37 They come to Succoth. 43 ordinance of the passover.

ND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: *hall be* the first month of the year to you.[1]

3 ¶ Speak ye unto all the congregation of Israel, saying, In the

[1]This was the first spring month, corresponding roughly to our April.

tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.[1]

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

[1]Revised Version, "the inwards thereof."

The Offering of Isaac

BY THE FLORENTINE MASTER, ANDREA DEL SARTO, CALLED THE FAULTLESS PAINTER.

✠

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns."—Gen., 22, 13.

FOLLOWING God's command, Abraham built a rude stone altar upon Mount Moriah. Isaac had questioned him on the way, "Behold the fire and the wood; but where is the lamb for a burnt offering?" To the lad's unsuspecting chatter, the father could only answer sadly and heavily, that God would provide the offering. The historian Josephus tells us that at this time Isaac was a man of twenty-five; but the Bible gives no hint of his age beyond the fact that his attitude throughout is youthful. Abraham bound him upon the altar; "and Abraham stretched forth his hand, and took the knife to slay his son."

So far only did God test His servant and chosen friend. The actual murder of Isaac was no part of His intent. Suddenly an angel from heaven stayed Abraham's uplifted knife, and bade him spare his son; "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Then close at hand Abraham saw a ram entangled in the bushes, and he seized the ram and slew it upon the altar as an offering instead of Isaac. As he did so there came to him in a voice from heaven God's final and greatest promise to him, not only that he should be the ancestor of a mighty race, but also the repetition of His word to Eve, the promise of a Saviour: "And in thy seed shall all the nations of the earth be blessed."

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they
might send them out of the land in haste; for they said, We *be* all
dead *men.*
34 And the people took their dough before it was leavened, their
kneading-troughs being bound up in their clothes upon their shoulders.
35 And the children of Israel did according to the word of Moses;
and they borrowed of the Egyptians jewels of silver, and jewels of
gold, and raiment:
36 And the LORD gave the people favour in the sight of the Egyp-
tians, so that they lent unto them *such things as they required.* And
they spoiled the Egyptians.
37 ¶ And the children of Israel journeyed from Rameses to Suc-
coth, about six hundred thousand on foot *that were* men, beside chil-
dren.
38 And a mixed multitude went up also with them; and flocks,
and herds, *even* very much cattle.
39 And they baked unleavened cakes of the dough which they
brought forth out of Egypt, for it was not leavened; because they
were thrust out of Egypt, and could not tarry, neither had they pre-
pared for themselves any victual.
40 ¶ Now the sojourning of the children of Israel, who dwelt
in Egypt, *was* four hundred and thirty years.
41 And it came to pass at the end of the four hundred and thirty
years, even the selfsame day it came to pass, that all the hosts of the
LORD went out from the land of Egypt.
42 It *is* a night to be much observed unto the LORD for bringing
them out from the land of Egypt: this *is* that night of the LORD to be
observed of all the children of Israel in their generations.
43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordi-
nance of the passover: There shall no stranger eat thereof:
44 But every man's servant that is bought for money, when thou
hast circumcised him, then shall he eat thereof.
45 A foreigner and an hired servant shall not eat thereof.
46 In one house shall it be eaten; thou shalt not carry forth ought
of the flesh abroad out of the house; neither shall ye break a bone
thereof.
47 All the congregation of Israel shall keep it.
48 And when a stranger shall sojourn with thee, and will keep
the passover to the LORD, let all his males be circumcised, and then
let him come near and keep it; and he shall be as one that is born in
the land: for no uncircumcised person shall eat thereof.
49 One law shall be to him that is homeborn, and unto the stranger
that sojourneth among you.
50 Thus did all the children of Israel; as the LORD commanded
Moses and Aaron, so did they.

Sarah's Burial

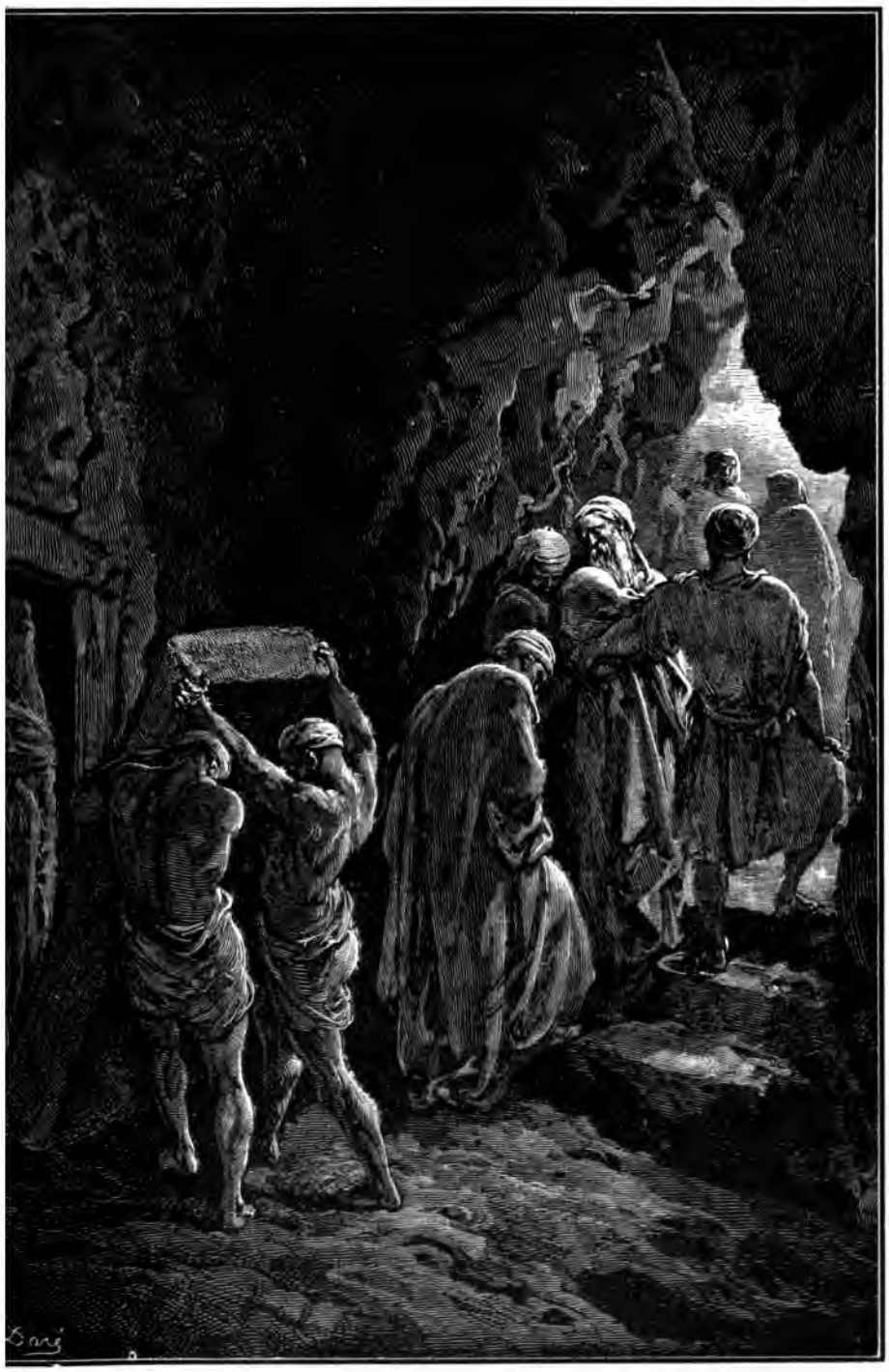
FROM THE SERIES BY GUSTAVE DORÉ.

✠

"And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre."—Gen., 23, 19.

YEARS counted for little in those long lives. Sarah had been over ninety years old when Isaac was born. She was "a hundred and seven and twenty" when she died at Hebron or Mamre, perhaps beneath the shade of Abraham's old oak. Her husband, who had apparently been away in the southland with his flocks, "came to mourn" for her. He was still a wandering stranger in this land of Canaan, possessed of no settled home. So from the friendly people of Hebron he purchased land enough for a burial place for him and his family, to belong to his heirs forever. His purchase was a single field containing a little grove or orchard surrounding a cave, the cave of Machpelah. This was all the ground that Abraham ever personally owned in the land which the Lord had promised should belong wholly to his descendants.

Here in sadness and solemnity was Sarah buried; and the cave is shown us to this day. The Mahometan possessors of the Holy Land have built a mosque above it, treasuring the spot as one of their most sacred shrines. Very few Christians are now permitted, as a special honor, to peer into the gloomy sepulchre.



61

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

Chapter 13

1 *The firstborn are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place:* there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth; for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the male *shall be* the LORD'S.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee, in time to come,

saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up harnessed[1] out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Chapter 14

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red Sea, 23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying,

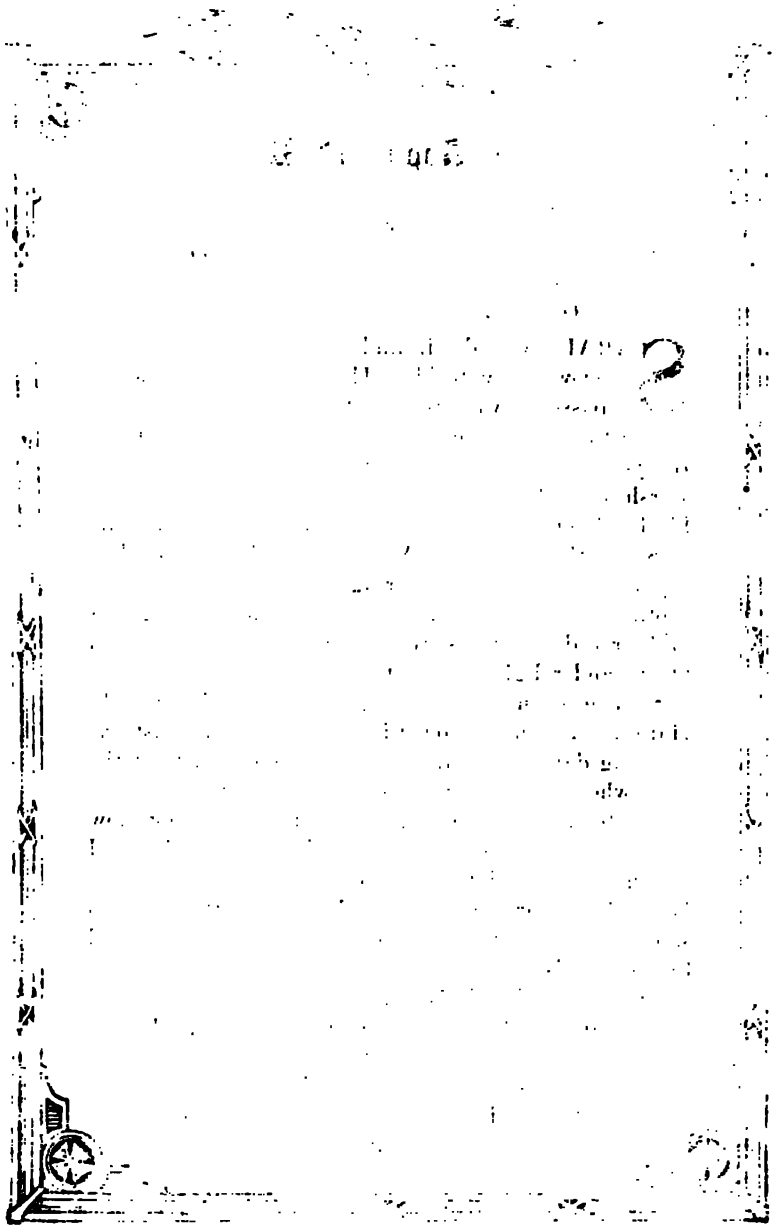
2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the

[1]The Revised Version translates this word "armed;" it means "ranged in order of battle."



The Appointed Wife

FROM THE LANDSCAPE SERIES BY SCHIRMER.

✠

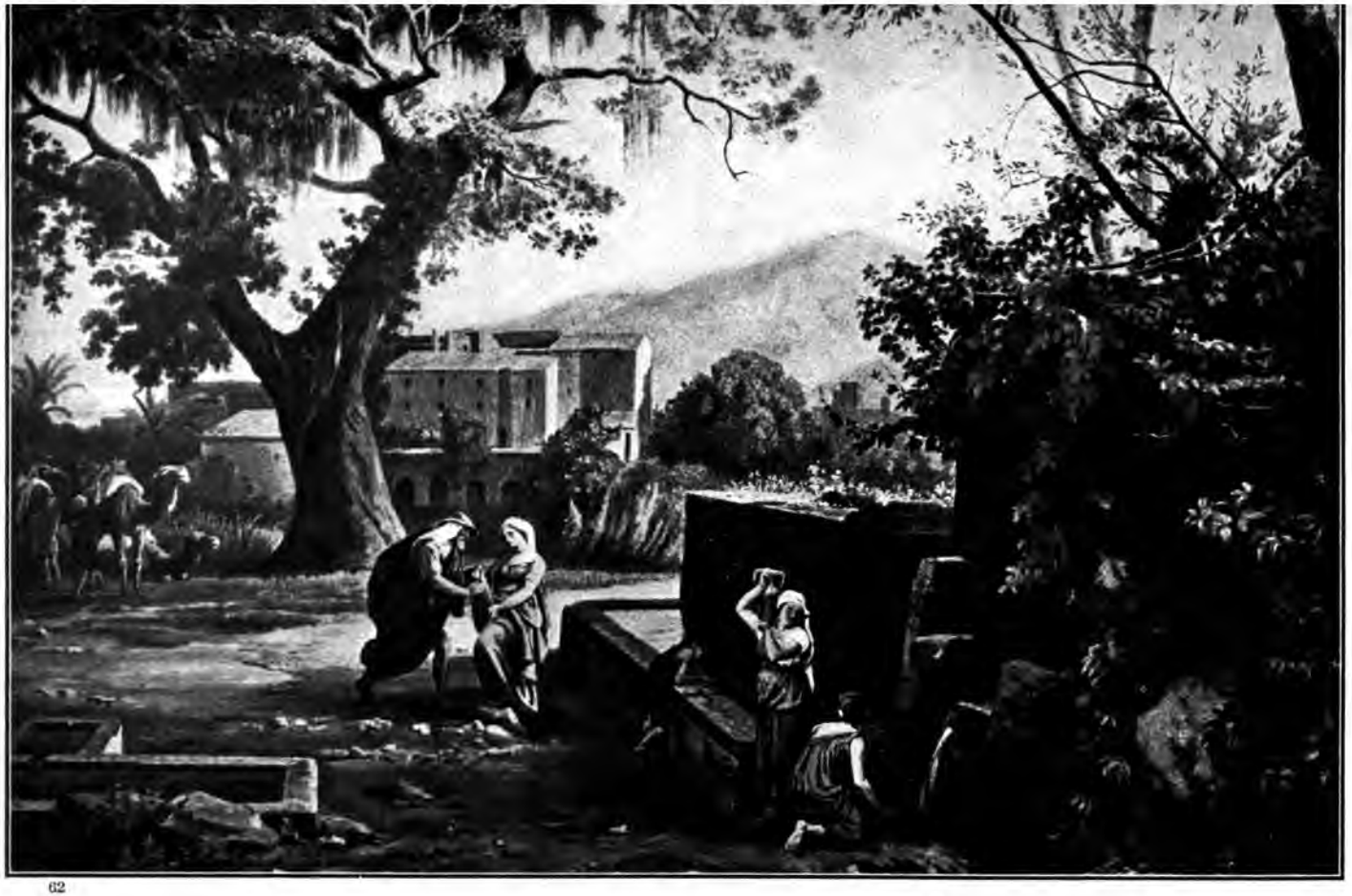
"Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water."—Gen., 24, 13.

SARAH was dead, and Abraham himself was grown very feeble. He wished, before he too passed away, to see Isaac wedded. Yet he feared that if Isaac chose a woman of the Canaanites, the young man might be led astray by her from the worship of the true God. Therefore Abraham sent his head servant or steward, Eliezer, back to Haran, in Syria, the city where Abraham and his brother had separated in their wanderings. He knew that his brother had prospered, and hoped that among his brother's descendants the Lord might point out a fitting and religious mate for Isaac.

So Eliezer made the long and weary journey to Haran. At length, toward the close of the last exhausting day of travel, he reached the outskirts of the city, where he seated himself with his tired camels and attendants by a well-side. He knew not how to go about his task, so he prayed to the Lord to aid him by sending thither to the well the woman whom He destined for Isaac's wife. Let her be the one who should give him drink at his request, both to him and to his camels.

Even as he closed his prayer, a damsel came. "And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

"And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and gave him drink."



heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD

caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Chapter 15

1 Moses' song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them. 27 At Elim are twelve wells, and seventy palm-trees.

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.[1]

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

[1]In the Revised Version these verses are printed as a chant, from verse 2 through 18, and also verse 21.

Rebekah's Charity

BY ALEXANDER CABANEL, THE RENOWNED FRENCH PAINTER OF ORIENTAL LIFE, DIED 1889.

✠

"And she hasted, and emptied her pitcher into the trough."—Gen., 24, 20.

SHE WHO thus came to the well-side in answer to Eliezer's prayer, was the very maiden he would have sought. She was Rebekah, a granddaughter of Abraham's brother, "and the damsel was very fair to look upon"; neither was she selfish, nor indifferent to the need of the weary man and of his outworn beasts. "And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

"And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

"And the man wondering at her held his peace." He must have felt that God had sent him a most generous and beauteous answer to his prayer.

The wayside view as here depicted by Cabanel may be contrasted with the preceding picture to emphasize how differently different minds have often conceived the biblical scenes. Cabanel paints the Syrian land as it is today, bare and almost treeless; Schirmer reconstructs it as it may have been in Abraham's time, before the spendthrift hand of man had stripped it of its wealth of verdure.

63

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.
5 The depths have covered them: they sank into the bottom as a stone.
6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.
8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.
9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.
10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.
11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?
12 Thou stretchest out thy right hand, the earth swallowed them.
13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.
14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.
15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.
16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the sanctuary, O LORD, *which* thy hands have established.
18 The LORD shall reign for ever and ever.
19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.
20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
21 And Miriam answered them, Sing ye to the LORD, for he hath

triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

Chapter 16

1 The Israelites come to Sin. 2 They murmur for want of bread. 4 God promiseth them bread from heaven. 11 Quails are sent, 14 and manna. 16 The ordering of manna. 25 It was not to be found on the sabbath. 32 An omer of it is preserved.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even

The Home of Rebekah

BY HEINRICH SCHOPIN OR CHOPIN, A GERMAN ARTIST, DIED 1880.

✣

"And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother."—Gen., 24, 53.

WHEN Eliezer learned that his fair waitress was of his master's own family, he set about accomplishing his mission in truly royal fashion. He presented to the maid a gold earring and two great heavy gold bracelets. Then he told her who he was, and asked for lodging in her father's house. Rebekah ran home in wonderment, told her tale and showed her splendid gifts; and her brother Laban, the active head of the household, hastened to welcome Eliezer, brought him home and offered him a feast. "But he said, I will not eat, until I have told mine errand. And he said, Speak on."

The servant spoke fully and nobly. When he told of his prayer and its answer, the kindred of Rebekah were awed, saying, "The thing proceedeth from the Lord." Eliezer's fear from the start had been that no woman would venture forth with him alone upon the dangerous return journey. So now he scattered gifts plentifully among Rebekah's people, declaring that he must return at once, and carry the damsel with him. "And they said, We will call the damsel, and inquire at her mouth.

"And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go."

then shall ye know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoarfrost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer[1] for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice

[1]Somewhat over two quarts.

as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe[1]; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony,[2] to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

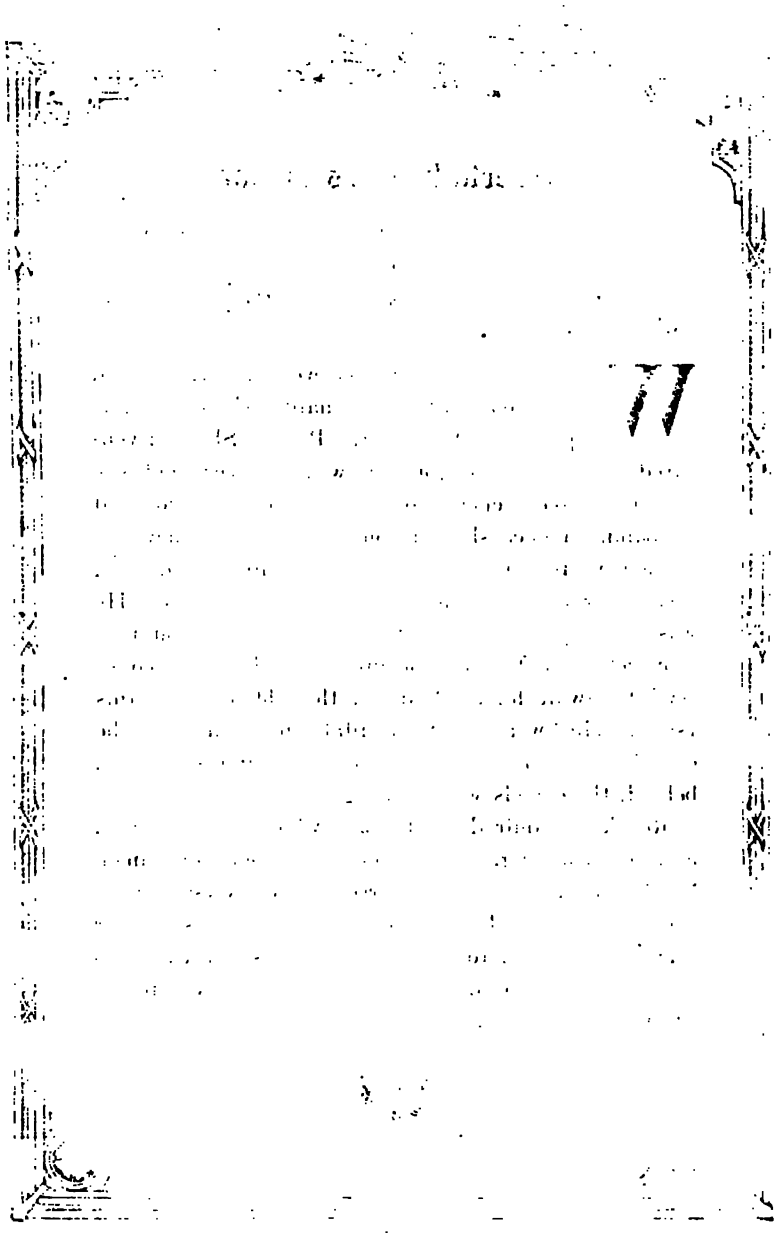
36 Now an omer *is* the tenth *part* of an ephah.

Chapter 17

1 *The people murmur for water at Rephidim.* 5 *God sendeth them for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses' hands.* 15 *Moses buildeth the altar Jehovah-nissi.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after[3] their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

[1]Seethe means boil. [2]That is, beside the ark, which was built later to contain the tablets of the Law. [3]The Revised Version says "by their journeys."



Rebekah Sees Isaac

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

✠

"What man is this that walketh in the field to meet us."—Gen., 24, 65.

WISE and watchful, as well as strong and generous, is the personality of Rebekah, as presented to us in the Bible. She had ventured boldly on the journey with Eliezer; but she would not seem cheap to the eyes of her promised husband. Hence she was on the watch as they approached Hebron, and she was the first to discern a stranger who approached them. It was Isaac. He was not apparently expecting that Eliezer would so soon return, but had come up from "the south country" to await him. A quiet, thoughtful man, this Isaac! He "went out to meditate in the field at the eventide, and he lifted up his eyes, and saw, and, behold, the camels were coming."

Rebekah inquired of Eliezer who this man was; and, on learning, she dismounted from her camel, "took a veil, and covered herself." Thus Isaac came upon her; "and Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death."

2 Wherefore the people did chide[1] with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy: and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it Jehovah-nissi:[2]

16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

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[1]The word "chide" should really be translated with the Revised Version "strive" through this and the following verses. [2]Jehovah-nissi may be translated, Jehovah is my banner.

Chapter 18

Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. Jethro departeth.

THEN Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from mornin unto even?

[illegible] Moses said unto his father-in-law, Because the peop[illegible] [illegible]ine of God:

[illegible]

The Death of Abraham

THE LAST IN THE CELEBRATED LANDSCAPE SERIES OF ABRAHAM, BY JOHANN WILHELM SCHIRMER.

✠

"And his sons Isaac and Ishmael buried him in the cave of Machpelah."—Gen., 25, 9.

ABRAHAM lived to the "good old age" of a hundred and seventy-five, surviving nearly forty years after Sarah's death. He wedded another wife, Keturah, and had several sons; but these never took the place of Isaac in his heart. As the younger sons grew up he "sent them away" with gifts; and at his death he "gave all that he had to Isaac." Isaac, the peace-lover, seems even to have made friends with the wild Ishmael, the desert "archer"; for we read that these two sons united in the burial services of their father, when he was placed by the side of Sarah, his first wife and kinswoman, in the cave which he had bought.

Schirmer's picture of the scene suggests a vagueness and grandeur of space and mystery well in keeping with the burial of him who had been the chief friend of God. Abraham is the strongest and most powerfully outlined figure in the book of Genesis, the vigorous, loyal, resolute man, clear of brain, pure of heart and steadfast of will. Around him are grouped other striking types. Sarah the capable, self-assertive "princess," Eliezer the devoted servant, Isaac the obedient son, Lot the man well-meaning but not over-wise.

between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, the thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart; and he went his way into his own land.

Chapter 19

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 8 *The people's answer returned again.* 10 *The people are prepared against the third day.* 12 *The mountain must not be touched.* 16 *The fearful presence of God upon the mount.*

IN THE third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out

of the mountain, saying, Thus shalt thou say to the house of Jacob,
and tell the children of Israel;
4 Ye have seen what I did unto the Egyptians, and *how* I bare you
on eagles' wings, and brought you unto myself.
5 Now therefore, if ye will obey my voice indeed, and keep my
covenant, then ye shall be a peculiar treasure unto me above all people:
for all the earth *is* mine:
6 And ye shall be unto me a kingdom of priests, and an holy nation.
These *are* the words which thou shalt speak unto the children of
Israel.
7 ¶ And Moses came and called for the elders of the people, and
laid before their faces all these words which the LORD commanded
him.
8 And all the people answered together, and said, All that the
LORD hath spoken we will do. And Moses returned the words of
the people unto the LORD.
9 And the LORD said unto Moses, Lo, I come unto thee in a thick
cloud, that the people may hear when I speak with thee, and believe
thee for ever. And Moses told the words of the people unto the LORD.
10 ¶ And the LORD said unto Moses, Go unto the people, and
sanctify them to-day and to-morrow, and let them wash their clothes,
11 And be ready against the third day: for the third day the LORD
will come down in the sight of all the people upon mount Sinai.
12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or
touch the border of it; whosoever touches the mount shall be surely
put to death:
13 There shall not an hand touch it, but he shall surely be stoned,
or shot through; whether *it be* beast or man, it shall not live: when the
trumpet soundeth long, they shall come up to the mount.
14 ¶ And Moses went down from the mount unto the people, and
sanctified the people; and they washed their clothes.
15 And he said unto the people, Be ready against the third day:
come not at *your* wives.
16 ¶ And it came to pass on the third day in the morning, that
there were thunders and lightnings, and a thick cloud upon the mount,
and the voice of the trumpet exceeding loud; so that all the people
that *was* in the camp trembled.
17 And Moses brought forth the people out of the camp to meet
with God; and they stood at the nether part of the mount.
18 And mount Sinai was altogether on a smoke, because the LORD
descended upon it in fire: and the smoke thereof ascended as the
smoke of a furnace, and the whole mount quaked greatly.
19 And when the voice of the trumpet sounded long, and waxed
louder and louder, Moses spake, and God answered him by a voice.

God's Command to Isaac

AFTER RAPHAEL'S PICTURE IN THE BIBLICAL SERIES AT THE VATICAN.

✠

"And the Lord appeared unto him, and said, Go not down into Egypt."—Gen., 26, 2.

ISAAC is the second of the chosen patriarchs, inheritor from Abraham of his position as "friend of God." Isaac's figure is much overshadowed by that of his stronger father, and again by that of his craftier son. Even his wife Rebekah stands out clearer to view than he. Isaac was ever the retiring, thoughtful man, "walking with God" in very truth, and patiently tender toward the offenses of men. It has even been suggested that his quiet life weakened him, made him over-fond of ease and comfort, unready to assert himself.

We find only one record of God's interposing directly in Isaac's affairs, as He had so often done in Abraham's. There came a year of bad crops and famine in Palestine, and Isaac thought to do as his father had, and travel with his household to the fertile riverland of Egypt. But God prevented him, promising that he would make Palestine sufficiently fertile, and bidding Isaac not to leave it. So Isaac obeyed and dwelt near Gerar, the southern citadel of the Philistines. Here his harvests prospered so amazingly that all men saw that God was with him. His household grew so great that there was no longer room for him in the Philistine kingdom, so he removed to Beersheba and established a city there. And the king of the Philistines made a formal treaty of peace with Isaac, saying "thou art much mightier than we."

20 And the LORD come down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedest us, saying, Set bounds about the mount and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

Chapter 20

1 *The ten commandments.* 18 *The people are afraid.* 20 *Moses comforteth them.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God spake all these words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above,[1] or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous[2] God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands[3] of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the LORD made heaven and earth, the sea,

[1]The Revised Version alters the second phrase of this commandment to "nor the likeness of any form that is in the heaven above." The American Revision restores the older reading except for the word "nor." [2]The apostle Paul says in his second epistle to the Corinthians (11, 2) "I am jealous over you with godly jealousy * * * lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted." [3]Or "unto a thousand generations."

and all that in them *is*, and rested the seventh day wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.[1]

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And all the people saw the thunderings, and the lightnings and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Chapter 21

1 *Laws for men-servants.* 5 *For the servant whose ear is bored.* 7 *For women-servants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

NOW these *are* the judgments[2] which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

[1]The English Revision phrased this "Thou shalt do no murder." The American Revision restores the older translation. [2]Here begins what is sometimes called the Book of Judgments, that is of the laws governing social usages among men. It extends through chapter 22, verse 17, after which the more general laws continues amplifying its teachings of righteousness.

Isaac Blesses Jacob

BY GERRIT WILLEMSZ HORST, A DUTCH MASTER OF THE SIXTEENTH CENTURY. THE ORIGINAL IS IN THE BERLIN GALLERY.

✠

"The voice is Jacob's voice, but the hands are the hands of Esau."—Gen., 27, 22.

EVEN as Sarah had waited long for a child, so had Rebekah, Isaac's wife, to wait. At length two sons came to her at once. The elder twin was named Esau, which means the hairy one. The younger was called Jacob, which means he who holds another by the heel; because even as he was born he clutched his brother's heel. In later years men gave an evil significance to his name, for always Jacob was clutching others to get the better of them, so they said his name meant "the supplanter."

As the elder born, Esau had first claim upon his father's estates and on his blessing, a blessing which in this case meant far more than in ordinary families, since Isaac was so intimate with God. Hence Jacob envied Esau, who valued his birthright so little that once he sold it to Jacob for a mess of pottage. Isaac gave no heed to this youthful bargain, and when the time came, sent Esau to bring venison of which to make a feast while Isaac blessed him. Rebekah, however, had determined to secure the coveted benediction for Jacob, her favorite. She urged and commanded the latter to go to his father in Esau's place, a trick made possible because Isaac had become almost blind. The scheme was successful, and Jacob was blessed. The unhappy story should be read in full in Genesis. This was Jacob's one great crime, by which both he and his mother ruined their lives.

4 If his master have given him a wife, and she have borne him
sons or daughters; the wife and her children shall be her master's,
and he shall go out by himself.
5 And if the servant shall plainly say, I love my master, my wife,
and my children; I will not go out free:
6 Then his master shall bring him unto the judges[1]; he shall also
bring him to the door, or unto the door post; and his master shall bore
his ear through with an awl; and he shall serve him for ever.
7 ¶ And if a man sell his daughter to be a maid-servant, she shall
not go out as the men-servants do.
8 If she please not her master, who hath betrothed her to himself,
then shall he let her be redeemed: to sell her unto a strange nation
he shall have no power, seeing he hath dealt deceitfully with her.
9 And if he have betrothed her unto his son, he shall deal with her
after the manner of daughters.
10 If he take him another *wife;* her food, her raiment, and her duty
of marriage shall he not diminish.
11 And if he do not these three unto her, then shall she go out free
without money.
12 ¶ He that smiteth a man, so that he die, shall be surely put to
death.
13 And if a man lie not in wait, but God deliver *him* into his hand;
then I will appoint thee a place whither he shall flee.
14 But if a man come presumptuously upon his neighbour, to slay
him with guile; thou shalt take him from mine altar, that he may die.
15 ¶ And he that smiteth his father, or his mother, shall be surely
put to death.
16 ¶ And he that stealeth a man, and selleth him, or if he be found
in his hand, he shall surely be put to death.
17 ¶ And he that curseth his father, or his mother, shall surely be
put to death.
18 ¶ And if men strive together, and one smite another with a
stone, or with *his* fist, and he die not, but keepeth *his* bed:
19 If he rise again, and walk abroad upon his staff, then shall he
that smote *him* be quit: only he shall pay *for* the loss of his time, and
shall cause *him* to be thoroughly healed.
20 ¶ And if a man smite his servant, or his maid, with a rod, and
he die under his hand; he shall be surely punished.
21 Notwithstanding, if he continue a day or two, he shall not be
punished; for he *is* his money.
22 ¶ If men strive, and hurt a woman with child, so that her fruit
depart *from her*, and yet no mischief follow; he shall be surely pun-
ished, according as the woman's husband will lay upon him; and he
shall pay as the judges *determine*.

[1]The Revised Version in this and the following passages says "unto God."

23 And if *any* mischief follow, then thou shalt give life for life,
24 Eye for eye, tooth for tooth, hand for hand, foot for foot,
25 Burning for burning, wound for wound, stripe for stripe.
26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.
27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.
28 ¶ If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.
29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.
30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.
31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.
32 If the ox shall push a man-servant or a maid-servant; he shall give unto their master thirty shekels of silver,[1] and the ox shall be stoned.
33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;
34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.
35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.
36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Chapter 22

1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beastiality.* 20 *Of idolatry.* 21 *Of strangers, widows, and fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the firstfruits.*

IF A man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.
2 ¶ If a thief be found breaking up,[2] and be smitten tha he die, *there shall* no blood *be shed* for him.
3 If the sun be risen upon him, *there shall be* blood *shed* for hin *for* he should make full restitution; if he have nothing, then he sha be sold for his theft.
4 If the theft be certainly found in his hand alive, whether it ox, or ass, or sheep; he shall restore double.

[1]The silver shekel was about sixty cents: but money was much more valuable in early days. [2]Re Version, "breaking in."

Esau's Despair

AFTER THE PAINTING BY RAPHAEL, IN THE LOGGIA OF THE VATICAN.

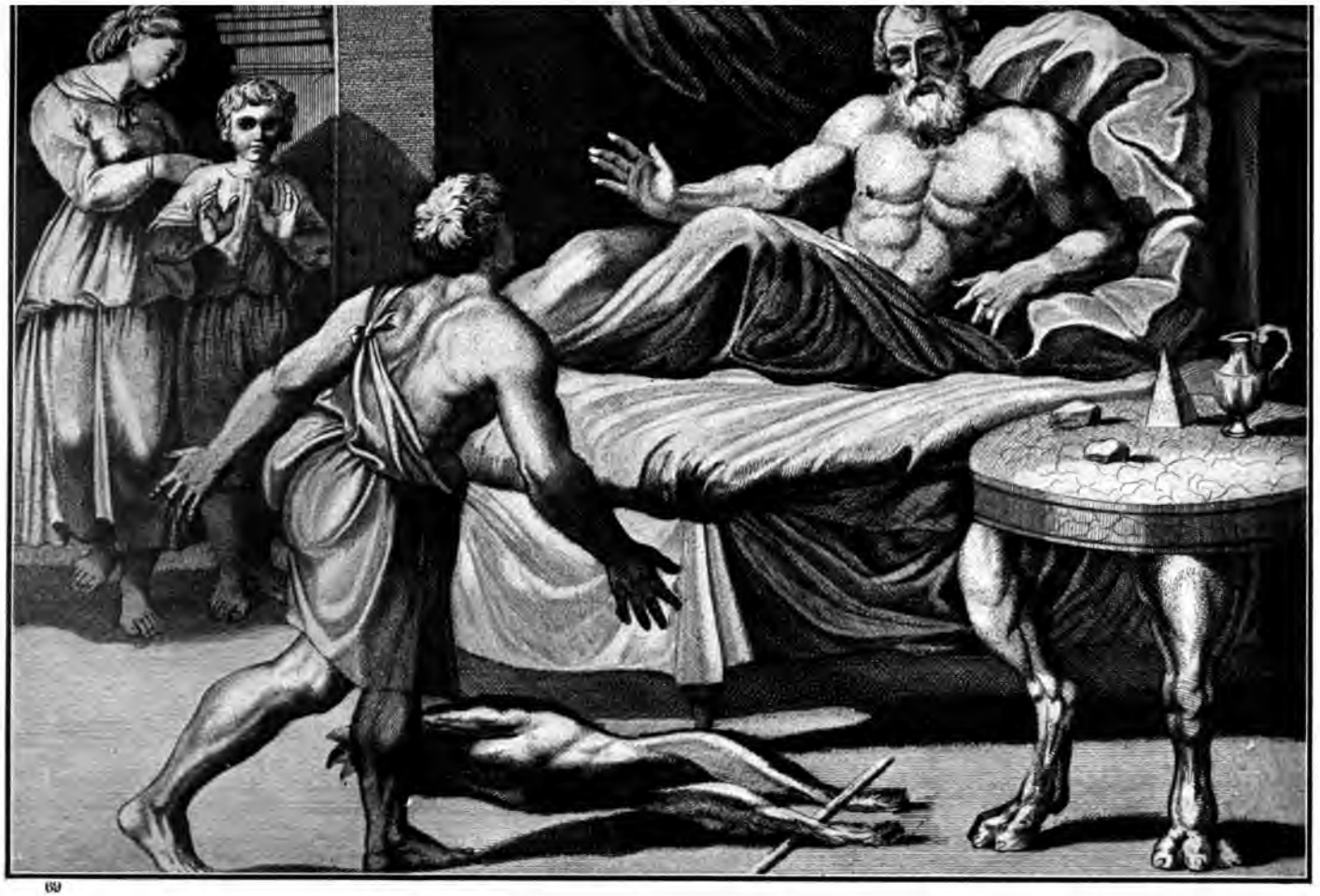
✠

"And Esau lifted up his voice, and wept."—Gen., 27, 38.

SCARCELY had Jacob won his treacherous blessing, when Esau returned with the venison he had secured for his father. Isaac, despite his blindness, realized almost instantly what had happened. He was both grieved and angry, yet he saw that since this deed was accomplished it must be the Will of God. He did not curse Jacob, as a more fiery man might have done; instead he "trembled very exceedingly," and insisted "yea, and he shall be blessed."

Intensely pathetic is the scene that follows between the aged father and his favorite son. Esau "cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father." Isaac repeated that the blessing was already given, but Esau persisted, "Is not he rightly named Jacob? for he hath supplanted me these two times." Isaac told in sorrow all he had promised Jacob, "Behold, I have made him thy lord, and all his brethren have I given to him for servants . . . and what shall I do now unto thee, my son?

"And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept."



69

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt.

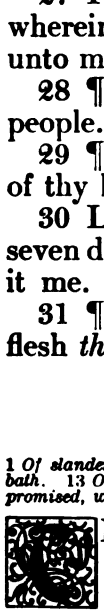
22 ¶ Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword;
and your wives shall be widows, and your children fatherless.
25 ¶ If thou lend money to *any of* my people *that is* poor by thee,
thou shalt not be to him as an usurer, neither shalt thou lay upon him
usury.
26 If thou at all take thy neighbour's raiment to pledge, thou shalt
deliver it unto him by that the sun goeth down:
27 For that *is* his covering only, it *is* his raiment for his skin:
wherein shall he sleep? and it shall come to pass, when he crieth
unto me, that I will hear; for I *am* gracious.
28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy
people.
29 ¶ Thou shalt not delay *to offer* the first of thy ripe fruits, and
of thy liquors: the firstborn of thy sons shalt thou give unto me.
30 Likewise shalt thou do with thine oxen, *and* with thy sheep:
seven days it shall be with his dam; on the eighth day thou shalt give
it me.
31 ¶ And ye shall be holy men unto me: neither shall ye eat *any*
flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

Chapter 23

1 Of slander and false witness. 3, 6 Of justice. 4 Of charitableness. 10 Of the year of rest. 12 Of the Sabbath. 13 Of idolatry. 14 Of the three feasts. 18 Of the blood and the fat of the sacrifice. 20 An Angel is promised, with a blessing, if they obey him.



THOU shalt not raise a false report: put not thine hand with
the wicked to be an unrighteous witness.
2 ¶ Thou shalt not follow a multitude to *do* evil; neither
shalt thou speak in a cause to decline after many to wrest *judgment:*[1]
3 ¶ Neither shalt thou countenance a poor man in his cause.
4 ¶ If thou meet thine enemy's ox or his ass going astray, thou
shalt surely bring it back to him again.
5 If thou see the ass of him that hateth thee lying under his burden,
and wouldest forbear to help him, thou shalt surely help with him.
6 Thou shalt not wrest the judgment of thy poor in his cause.
7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.
8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and
perverteth the words of the righteous.
9 ¶ Also thou shalt not oppress a stranger, for ye know the heart
of a stranger, seeing ye were strangers in the land of Egypt.
10 And six years thou shalt sow thy land, and shalt gather in the
fruits thereof:
11 But the seventh *year* thou shalt let it rest and lie still; that the

[1]To "decline after" here means to "turn after;" that is one must not turn after the multitude, be swept from what he thinks is just, nor awed into silence, by their clamor. Neither must he, according to the next verse, bend the law so as to show extra favor to the poor.

The Dream of Jacob

BY SALVATORE ROSA, THE MOST CELEBRATED MASTER OF THE NEAPOLITAN SCHOOL.

✠

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it."—Gen., 28, 12.

JACOB'S trickery against his father and his brother had seemed successful, yet in the end it overturned the trickster's entire course of life, and robbed him of much that he had desired. If Isaac was ready to acquiesce in the results of the fraud, Esau was not. He hated Jacob and threatened to slay him; so that Rebekah, seeing all that might follow, feared lest she should lose both her sons. She planned to send Jacob away, but not daring to tell all her reasons to her deceived husband, she spoke only of Jacob's marriage. Esau had already wedded twice, two women of Canaan, whose loose ways pleased Rebekah but little. Now she suggested that Jacob be sent to find a wife, as his father had done, among her own kinsfolk at Haran.

Jacob set forth alone, and coming at night to a place which he named Beth-el, he slept there, with a stone for a pillow. Here in a dream he saw angels ascending a ladder into heaven, while at the summit stood God; and God told him that because of His friendship for Abraham and Isaac, He would now take Jacob also under His protection. Then Jacob awoke. Yet he, in his sinfulness, could take no such joy in God's presence and promise as his fathers had taken. Instead he was afraid; and cried out, saying, "How dreadful is this place."

poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold, I send an Angel before thee, to keep thee in the way and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy[1] all the people

[1]The Revised Version changes "destroy" to "discomfort."

to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river[1]: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Chapter 24

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mountain, where he continueth forty days and forty nights.

AND he said unto Moses, Come up unto the LORD, thou and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet

[1] 'The river' usually meant to the Hebrews the great Euphrates River.

Jacob Meets Rachel

BY WILLIAM DYCE, R. A., AN ENGLISH ARTIST.
DIED 1864.

✠

"And Jacob kissed Rachel, and lifted up his voice, and wept."—Gen., 29, 11.

SO JACOB came to Haran; and he paused, even as Eliezer had paused, by a well outside the city. But this was a well farther away among the fields, where shepherds watered their flocks. He inquired for his mother's people; and the shepherds pointed to where Rachel was coming with her flock to the well. Jacob with his usual craft hurried the shepherds away so that he remained alone, to help Rachel water her sheep and then tell her who he was. She welcomed him gladly with a kiss, and ran to tell her father.

This father was Laban, the brother of Rebekah, who had given the latter to be Isaac's wife. Laban was a man of Jacob's own type, well-meaning perhaps at heart, and bold where need be, but full of guile and trickery. The two men were not ill-matched. At first Laban had all the advantage of their intercourse; for Jacob was after all but an ignorant country lad, and besides he had fallen at first sight deeply in love with Rachel. The purest, noblest, strongest sentiment of his life had come to him there by the well when he had kissed his cousin. For her sake he forgot his own home and prospects and remained in Haran.

as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.[1]

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights,

Chapter 25

1 *What the Israelites must offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy-seat, with the cherubims.* 23 *The table, with the furniture thereof.* 31 *The candlestick, with the instruments thereof.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,[2]

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ephod,[3] and in the breastplate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

[1]The Revised Version makes the last clause here apply to the sapphire, as being like heaven in its clearness. [2]The shittah tree, from which comes the plural form, shittim, was probably the acacia. It is so translated throughout in the Revised Version. [3]The ephod was a part of the priestly garments used for the back and breast, a sort of loose vest. It is described in chapter twenty-eight.

10 ¶ And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

Rachel and Leah

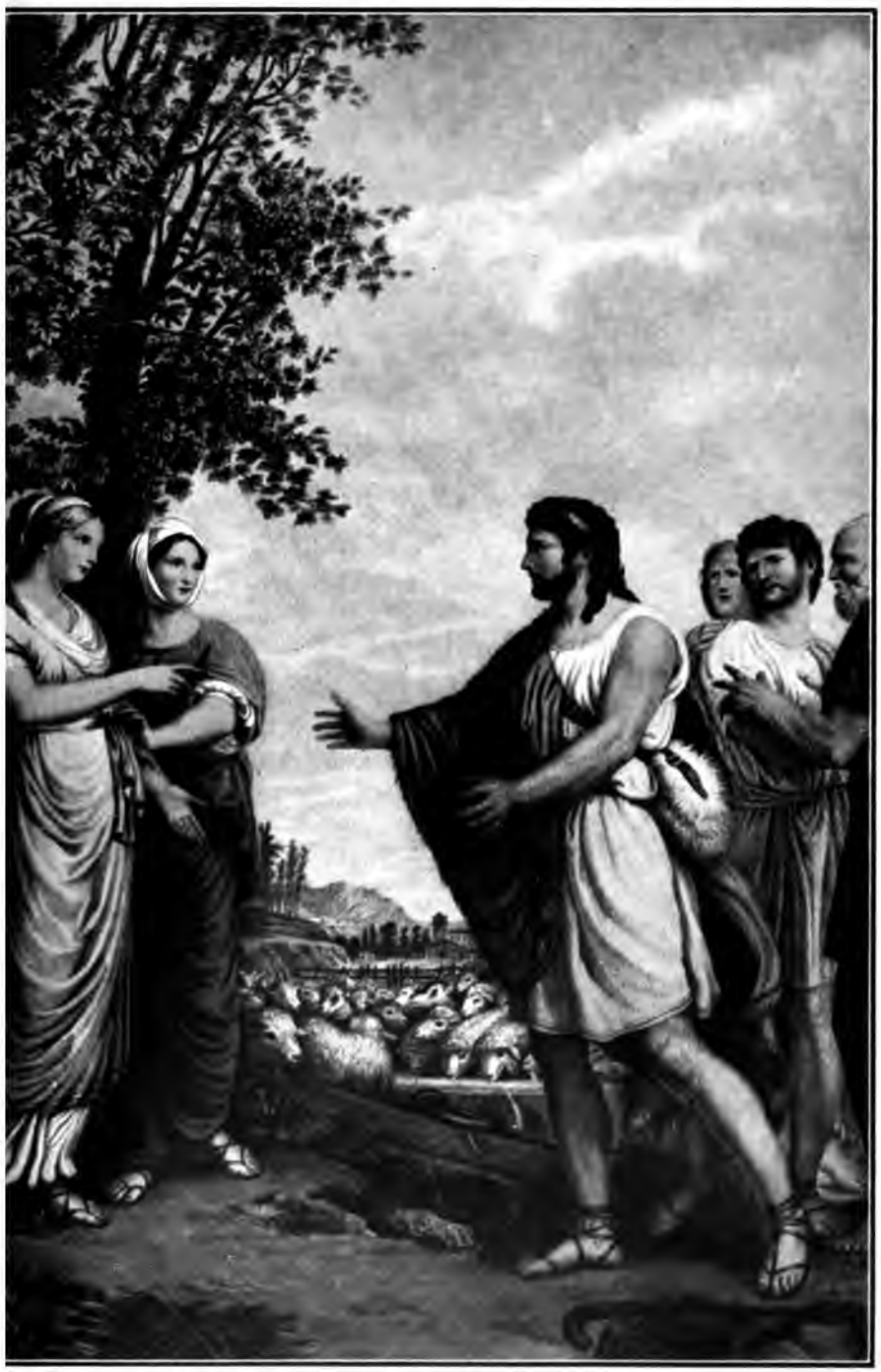
BY ANDREA APPIANI, AN ITALIAN PAINTER.
DIED 1817.

✠

"Leah was tender-eyed; but Rachel was beautiful and well favoured."—Gen., 29, 17.

LABAN brought Jacob joyfully to his house, and there presented him to his older daughter, Leah. Leah was gentle and "tender-eyed," a phrase which some commentators have unhappily suggested may mean sore-eyed or squinting; but one hates to think of this disfigurement as added to the misery of the unhappy Leah. Jacob thought little of her, for his heart was already gone out to Rachel. He promptly offered to serve Laban seven years for the younger sister's hand. The father consented, and the years sped by, seeming to Jacob "but a few days, for the love he had to her." When, however, the time was completed, Laban had the wedding held at night, and cunningly substituted Leah for Rachel in the ceremony; nor did Jacob know of the deceit until the next day. He was enraged; but Laban pacified him by giving him Rachel also to be his wife, on condition that he should serve yet another seven years in repayment.

Thus both the daughters were wedded to Jacob. Leah's lot, however, was sad indeed; for he loved her not. She gave him four sons and afterwards other children, while Rachel for a long time had none; yet Jacob clung to Rachel, and at length he openly hated Leah. She sank to be little more than a servant in the household.



27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread[1] before me alway.

31 ¶ And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops,[2] and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

Chapter 26

1 *The ten curtains of the tabernacle.* 7 *The eleven curtains of goats' hair.* 14 *The covering of rams' skins.* 15 *The boards of the tabernacle, with their sockets and bars.* 31 *The vail for the ark.* 36 *The hanging for the door.*

MOREOVER thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

[1]In Hebrew this is "bread of the face," unleavened bread which was to be always upon the table before the face of God. Particular directions in regard to the shewbread are given in Lev. 24, 5-9. [2]Knop means a knob or bud, an outstanding part.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches[1] of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

[1] A tache is a clasp or bent hook, a buckle.

The Flight from Haran

BY LUCA GIORDANO, A NEAPOLITAN, THE LAST OF THE GREAT ITALIAN ARTISTS, DIED 1705.

✠

"So he fled with all that he had."—Gen., 31, 21.

AT LENGTH Jacob matched his own guile against that of Laban. When he had served his fourteen years and proved himself by far the ablest man of all the household, Laban entreated him to stay for other wages. So they agreed that all the striped and spotted animals in Laban's flocks and herds were to be Jacob's. Then Jacob so arranged, by placing striped and spotted sticks before the beasts, that all the best of the young herds were his, and he grew rich. Again and again Laban changed the form of the arrangement as to which of the new cattle were to be Jacob's; but always the change worked to Jacob's advantage, "the favor of God was with him." Laban and especially Laban's sons became furious, until Jacob, watching them, knew that he must go away. He summoned his two wives secretly to him in the field, and bade them gather all his household goods. Then he himself gathered his flocks and serving men; and in haste and secret they all set out to return to Palestine.

They made quite a caravan, for besides lesser servants, Jacob had taken two wives in addition to Leah and Rachel, and he had in all, twelve sons, important to remember because from them sprang the twelve Hebrew tribes. Reuben and Simeon and Levi were the three eldest; they were sons of Leah, and then came her fourth and ablest, Judah. Rachel at this time had only one son, as yet a mere babe, Joseph.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:
21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.
22 And for the sides of the tabernacle westward thou shalt make six boards.
23 And two boards shalt thou make for the corners of the tabernacle in the two sides.
24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.
25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.
26 ¶ And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,
27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.
28 And the middle bar in the midst of the boards shall reach from end to end.
29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.
30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.
31 ¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:
32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.
33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.
34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy *place*.
35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.
36 And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.
37 And thou shalt make for the hanging five pillars *of* shittim

wood, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

Chapter 27

1 The altar of burnt offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same; and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

Laban Seeks His Gods

AFTER THE PAINTING BY LAURENCE DE LA HIRE, A FRENCH HISTORICAL ARTIST, DIED 1656.

✠

"And he searched, but found not the images."—Gen., 31, 35.

WHEN Laban found that Jacob had fled, he gathered all his servants and pursued him. One incident of the pursuit is interesting in that it suggests that Laban, and his daughters too, had forgotten God and turned to the worship of idols. When Rachel stole out of her father's house, she carried secretly with her "the images that were her father's."

Laban's unencumbered troop easily caught up with Jacob's herds, and a sharp discussion followed, Laban protesting that he had always loved Jacob and meant well by him, yet Jacob had now stolen both his daughters and his "gods." We are told that God appeared to Laban with a direct warning, or else he would have attacked Jacob. The latter soothed him with words and, denying all knowledge of his "gods," bade him search for them. Laban did so, but Rachel had hidden them so cunningly that they could not be found. So at length Jacob and Laban agreed to make a covenant of peace together, and to separate as friends. They were evidently too much alike to harmonize.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty everywhere, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

Chapter 28

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyxstones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a

signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

13 ¶ And thou shalt make ouches *of* gold;[1]

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius,[2] a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure,[3] an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto

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[1]An ouch is a setting made to hold a jewel. [2]Sardius means a ruby. [3]Ligure is a mere transliteration of the Greek translation of the Hebrew word "leshem." Perhaps it was a species of jacinth or amber.

Jacob's Wrestling

BY THE CONTEMPORARY GERMAN ARTIST, EDWARD VON GEBHARDT, COPYRIGHT BY BERLIN PHOTOGRAPHIC CO.

✠

"And there wrestled a man with him until the breaking of the day."—Gen., 32, 24.

MOST mysterious of all the stories of Jacob is that of his wrestling with the angel; and many different explanations of it have been offered, religious, symbolical, metaphorical. As told in the Bible, the tale is simply this. Jacob, returning with all his garnered wealth toward Palestine, must have followed much the same route as did his grandfather Abraham, before him. From Syria he passed southward through Damascus and then by one of the eastern tributaries of the Jordan came down into its valley. Here he sent all of his people before him across the ford of a little stream called the Jabbok, while he remained alone all night upon the bank of the stream.

During the night an angel, or perhaps the Lord Himself, came as a man and wrestled with him. Jacob put forth all his bodily strength, but in the end his spiritual opponent paused and, merely touching Jacob's thigh, made him lame and helpless. Yet with his arms Jacob clung resolutely to his antagonist and refused to let him go, unless he would bless Jacob. Then the vision blessed him, and changed his name, as Abram's had been changed, saying "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

75—Copyright, 1894, by Berlin Photographic Co.

the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim[1]; and they shall be upon Aaron's heart, when he goeth in before the LORD; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they

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[1]What the Urim and Thummim were has been much discussed. The words are plural and mean literally "Lights and Perfections." Jewish writers say that these are merely metaphorical words for the twelve jewels of the breastplate. Later scholars incline to regard them as some implements used for casting lots, to test between guilt and innocence.

come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

Chapter 29

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt offering. 45 God's promise to dwell among the children of Israel.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets[1] on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

[1]The Revised Version changes this word "bonnet" to "headtire."

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4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

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15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

[1]The Revised Version changes this word "bonnet" to "headtire."

Jacob Meets Esau

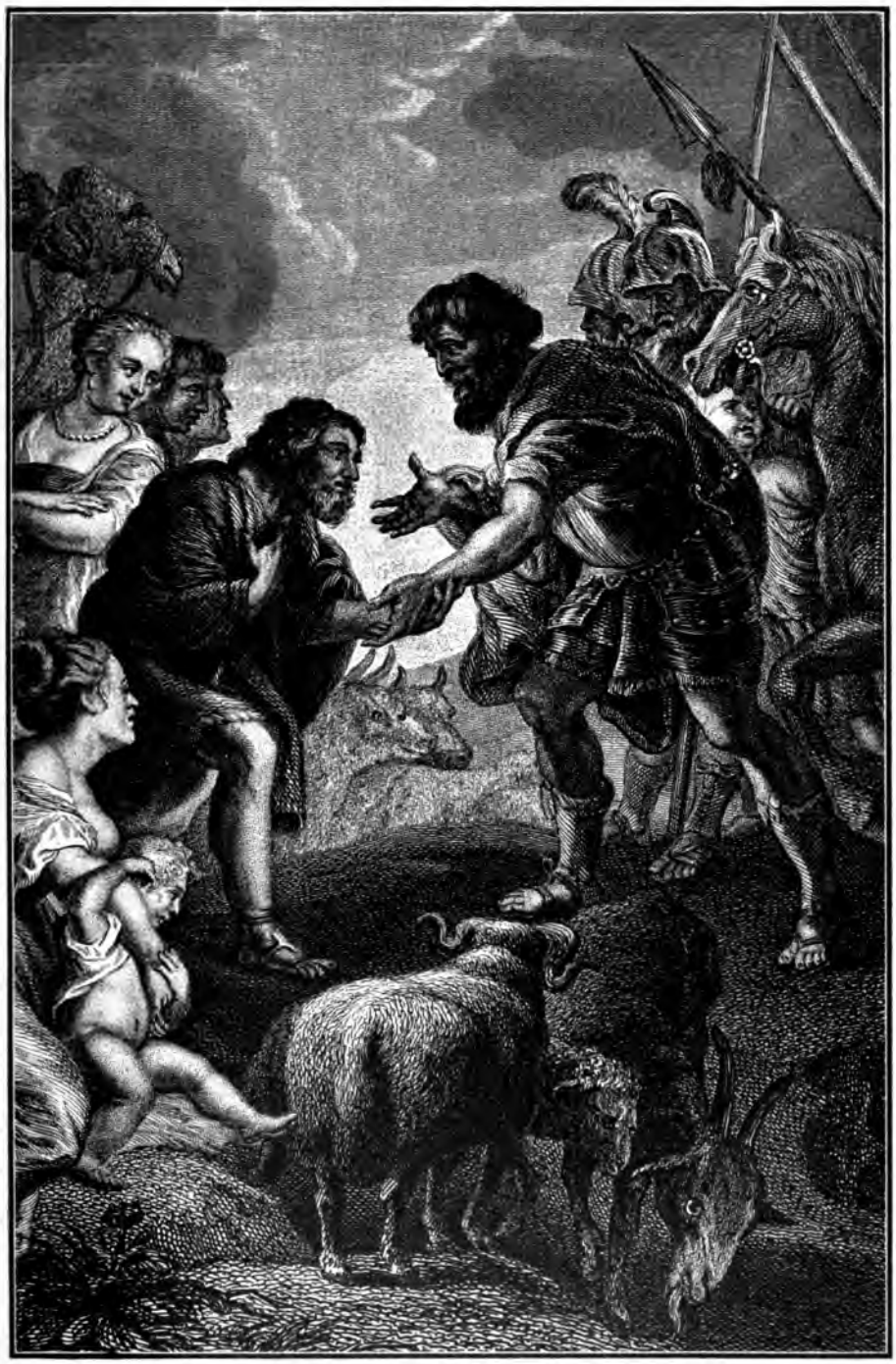
AFTER THE PAINTING BY PETER PAUL RUBENS, THE CHIEF MASTER OF FLEMISH ART, DIED AT ANTWERP IN 1640.

✠

"And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him."—Gen., 33, 4.

AS JACOB came home toward Palestine, his chief thought was of Esau. Esau had become a mighty man, ruler of all the land of Edom, the mountain district south of the Dead Sea. Did Esau still hate his brother for supplanting him? Might he, even after more than twenty years, avenge himself by plundering or slaying Jacob? These anxieties lay heavy upon Jacob the night of his wrestling. Already he had sent Esau word of his coming, but the messengers reported back to him only that Esau was hurrying to meet him with four hundred men. This might mean either war or welcome; and, sorely perplexed, Jacob, on the morning after his wrestling, sent forward many gifts. Then he ranged his people in order, putting Rachel and her son Joseph last. "And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother."

Perchance Esau's original intent had not been fully friendly; but when he found his former rival, "the supplanter," thus humbling himself before him, Esau's large heart opened itself to forgiveness. He embraced Jacob warmly, accepted his gifts, and even urged him to return with him and dwell in Edom.



16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave[1] offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

[1]The "heave offering" was heaved or raised toward heaven, the "wave offering" was held out horizontally to the four points of the compass, the two, in the Jewish ceremony, typifying that God was lord of heaven and also of earth. See Psalm 103.

29 ¶ And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

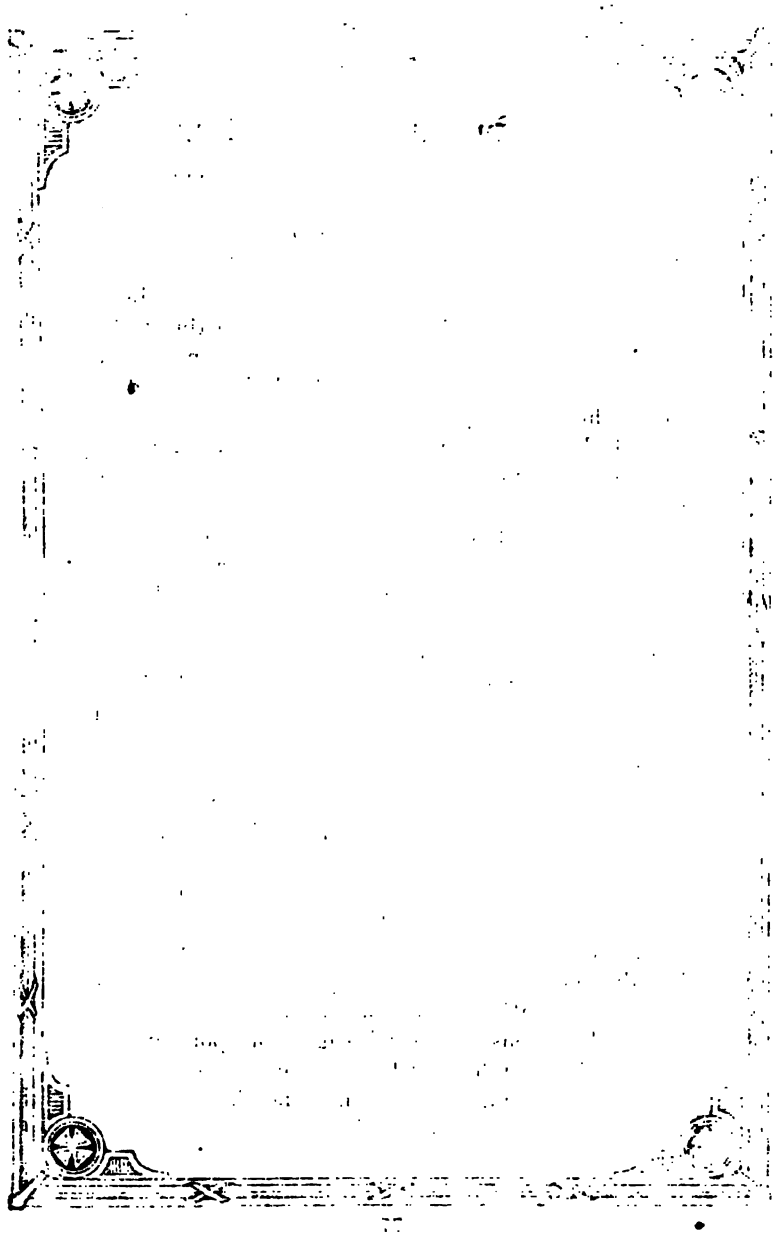
41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD; where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will dwell among the children of Israel, and will be their God.



The Spoiling of Shechem

FROM AN OLD DUTCH PRINT BY W. SEWEL.

✠

"The sons of Jacob came upon the slain, and spoiled the city."—Gen., 34, 27.

DESPITE Esau's generous welcome, Jacob played craftily with him, not trusting to his seeming friendship. Jacob pretended that he would follow Esau to Esau's land; but instead he turned his household caravan suddenly westward, crossed the Jordan and so came, even as Abraham had come, to Sichem or Shechem in the promised land.

Here for the first time his older children showed themselves as men, and proved both guileful and hardy, like their father. Their sister Dinah, Leah's daughter, was injured and made captive by the chief young man or "prince" of the city of Shechem. The youth became infatuated with his captive, and wished to marry her; "and he was more honorable than all the house of his father." He persuaded the men of the city to agree to a general alliance of close friendship with Jacob's followers. To this covenant Jacob pretended to consent. Perhaps he really meant consent; but a few days later, the Shechemites being not only off guard but ill, Simeon and Levi, two of Dinah's brothers, with their followers, broke suddenly into the city, "and slew all the males." Apparently they did no plundering but only rescued their sister and bore her off in triumph. Then, however, came the other "sons of Jacob," eager for spoil, and took everything within the city, even carrying off the women and children as slaves.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

Chapter 30

1 The altar of incense. 11 The ransom of souls. 17 The brazen laver. 22 The holy anointing oil. 34 The composition of the perfume.

AND thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy-seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary (a shekel *is* twenty gerahs[1]:) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

[1]A "gerah" represents about three cents.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*.

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

Jacob Buries the Idols

AFTER THE PAINTING BY SEBASTIEN BOURDON, ONE OF THE FOUNDERS OF THE FRENCH ACADEMY, DIED 1671.

✠

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you."—Gen., 35, 2.

JACOB was sorely upset by the sudden outbreak of his sons at Shechem. His reproof of them is characteristic in its shrewd worldly wisdom. He does not tell them they have done wrong, but that they have roused the country against them, that they will be looked on as a band of robbers, and be slain. About this time there seemed to come upon Jacob a sudden increase of religious devotion, perhaps from his wrestling with the angel, perhaps from his sense of multiplying dangers. To the end of his life he remembered this outbreak of Simeon and Levi, and blamed them bitterly. He also at this time aroused himself to the fact that Rachel and others of his household still worshipped the idols of Laban, and he forbade it firmly.

All idolatrous emblems and charms of every sort he took away from his people and buried under an oak tree or grove by the wayside. Then after gathering all his house in an act of solemn worship and acceptance of the One God, he hurried away from Shechem southward to the region of Hebron. Here his father Isaac, grown very old and very feeble, awaited him; and Jacob found some few years of quiet in the "south country." He and Esau joined hands in laying their father's body in the family's one final resting place, the burial cave of Machpelah.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:*

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Chapter 31

1 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my

sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doth *any* work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Chapter 32

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

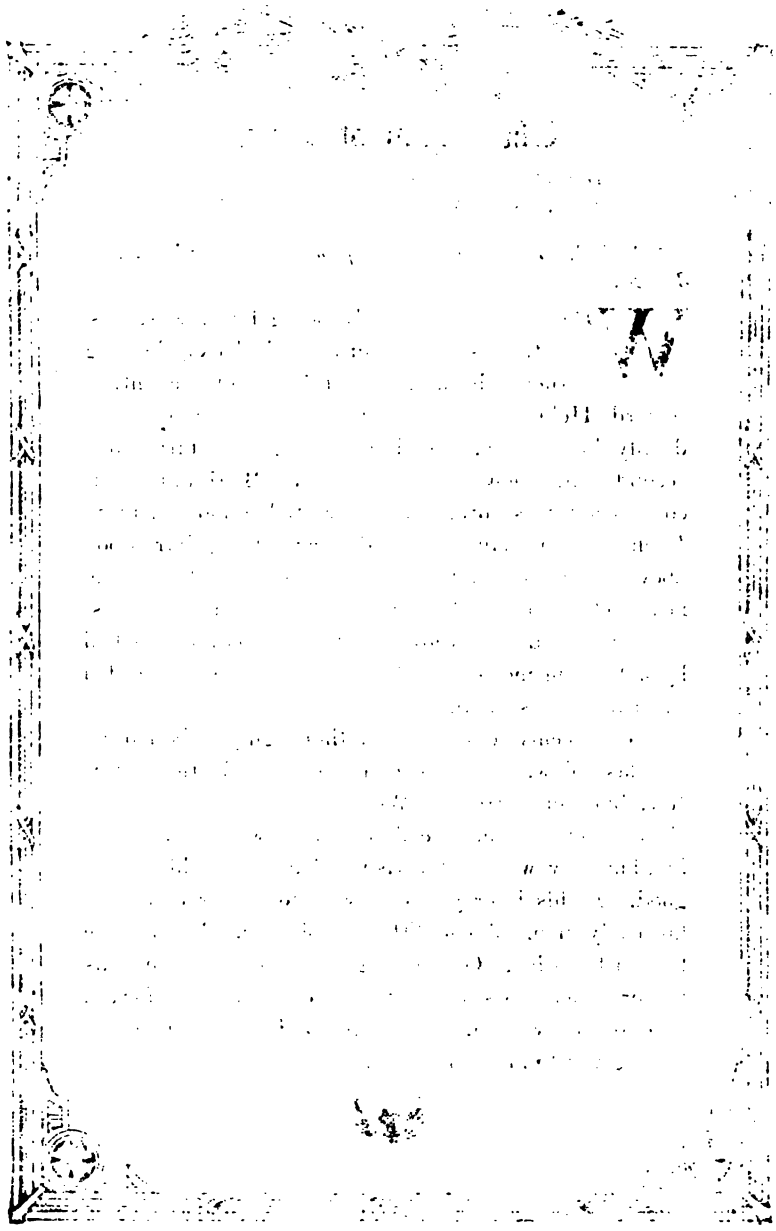
4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.[1]

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy

[1]This image was presumably made in imitation of what the people had seen in Egypt, where animals were worshipped, especially a sacred bull.



The Tomb of Rachel

BY HERBERT SCHMALZ, A MODERN ENGLISH ARTIST, PAINTED ON THE SPOT IN 1890.

✠

"And Jacob set a pillar upon her grave."—Gen., 35, 20.

WHILE Jacob was advancing by slow stages, with his huge herds and flocks, leading them through the fair "south country" toward Hebron, a fresh blow came to him. His deeply loved Rachel died, died in giving birth to a second son, whom the father called Benjamin. Jacob's grief was sore, and he erected a monument to Rachel. For many hundred years this pillar stood above her grave on the highway south of Jerusalem, near Bethlehem. When or how the ancient pillar disappeared we do not know; but the spot is now marked by a later memorial, an Arab mosque, itself almost a thousand years of age.

Jacob seems to have been thoroughly subdued by this last blow. He was a man whose affections were few, but very strong. We read of no more of his clever tricks; rather we find him grown old and feeble, but very wise. His wisdom had taught him to be good. In his later years he was no longer called by his early name Jacob "the supplanter," but by the later title which God had given him. Uniting his father's vast possessions to his own, he was Israel, "the prince who prevails with God." His name is often given to his entire race.

people, which thou broughtest out of the land of Egypt, have corrupted *themselves:*

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it.*

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my Lord wax hot: thou
knowest the people, that they *are set* on mischief.
23 For they said unto me, Make us gods, which shall go before
us: for *as for* this Moses, the man that brought us up out of the land
of Egypt, we wot not what is become of him.
24 And I said unto them, Whosoever hath any gold, let them
break *it* off. So they gave *it* me: then I cast it into the fire, and there
came out this calf.
25 ¶ And when Moses saw that the people *were* naked;[1] (for
Aaron had made them naked unto *their* shame among their enemies:)
26 Then Moses stood in the gate of the camp, and said, Who *is*
on the LORD's side? *let him come* unto me. And all the sons of
Levi gathered themselves together unto him.
27 And he said unto them, Thus saith the LORD God of Israel,
Put every man his sword by his side, *and* go in and out from gate to
gate throughout the camp, and slay every man his brother, and every
man his companion, and every man his neighbour.
28 And the children of Levi did according to the word of Moses:
and there fell of the people that day about three thousand men.
29 For Moses had said, Consecrate yourselves to-day to the LORD,
even every man upon his son, and upon his brother; that he may
bestow upon you a blessing this day.
30 ¶ And it came to pass on the morrow, that Moses said unto the
people, Ye have sinned a great sin: and now I will go up unto the
LORD; peradventure I shall make an atonement for your sin.
31 And Moses returned unto the LORD, and said, Oh, this people
have sinned a great sin, and have made them gods of gold.
32 Yet now, if thou wilt forgive their sin—; and if not, blot me,
I pray thee, out of thy book which thou hast written.
33 And the LORD said unto Moses, Whosoever hath sinned against
me, him will I blot out of my book.
34 Therefore now go, lead the people unto *the place* of which I
have spoken unto thee: behold, mine Angel shall go before thee:
nevertheless in the day when I visit I will visit their sin upon them.
35 And the LORD plagued the people, because they made the calf,
which Aaron made.

Chapter 33

1 The Lord refuseth to go as he had promised with the people. 4 The people mourn thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses. 12 Moses desireth to see the glory of God.

AND the LORD said unto Moses, Depart, *and* go up hence,
thou and the people which thou hast brought up out of the
land of Egypt, unto the land which I sware unto Abraham,
to Isaac, and to Jacob, saying, Unto thy seed will I give it:

[1]In this verse the Revised Version changes the word "naked" to "broken loose" and "let them loose."

Joseph's Dream

FROM THE RAPHAEL SERIES IN THE VATICAN. PROBABLY ONLY THE DESIGN IS FROM RAPHAEL'S OWN HAND.

✠

"And Joseph dreamed a dream, and he told it his brethren."—Gen., 37, 5.

THE affection which Jacob had given in turn to Rebekah and to Rachel, he now transferred to Rachel's eldest son, Joseph; and the lad grew up the petted favorite of his father's household, until he was a lad of seventeen. Yet his position was not without its dangers. His brothers resented the way he was preferred before them; they feared to lose their share in the inheritance of Jacob's wealth. And the older ones must have feared also lest the divine "birthright" and blessing would through their father's partiality, be passed over them to Joseph. With the innocence of youth, however, Joseph thought nothing of this. When he found some of his brothers doing evil, he reported the matter indignantly to his father, and so increased their enmity.

Then he dreamed two prophetic dreams, clear enough of significance, and he unwisely told these to his brothers. First he dreamed that a sheaf of grain which he was binding, stood erect, and the sheaves of his brothers "gathered round and swayed toward it, bowing." Next he dreamed that the sun and moon and eleven stars came and bowed to him. Even Jacob was indignant when Joseph told this second dream. "What is this?" he said. "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" Yet the proud father treasured the dream at heart.

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee:[1] therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

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[1]The Revised Version makes this passage explanatory not condemnatory. "And the Lord said, . . . If I go up into the midst of thee for one moment, I shall consume thee:" etc.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Chapter 34

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moses entreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 28 Moses after forty days in the mount cometh down with the tables. 29 His face shineth, and he covereth it with a vail.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty:* visiting the

The Hatred of the Brethren

FROM THE SERIES ON JOSEPH'S LIFE, NOW IN THE PRADO GALLERY, MADRID, AND PAINTED BY THE SPANISH ARTIST, PEDRO DE MOYA, DIED 1666.

✠

"And they said one to another, Behold, this dreamer cometh."—Gen., 37, 19.

EVEN Jacob did not realise how bitter had grown the dislike and resentment of his older sons toward Joseph. Hence the father himself placed in their hands the opportunity and temptation to rid themselves of this new "supplanter." The ten older brothers were feeding the flocks far to the northward in the land they had seized from the Shechemites; and Jacob bade Joseph "see whether it be well with thy brethren, and well with the flocks; and bring me word again."

So Joseph set forth. Reaching Shechem, he was directed still farther north to a field called Dothan, a fair open plain which men point out even to this day as the scene of the brethren's treachery. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him." In the picture, he approaches them in innocent serenity, wondering perchance at their lack of welcome. They cluster darkly around Reuben, the eldest, and whisper of their plot. Their secret jealousy was made evident in their sneering words to one another: "And we shall see what will become of his dreams."

81.

iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make as covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end.

23 ¶ Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy

borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them: and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Chapter 35

1 *The sabbath.* 4 *The free gifts for the tabernacle.* 20 *The readiness of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

The Revenge Against Joseph

BY HEINRICH SCHOPIN OR CHOPIN, A GERMAN ARTIST, DIED 1880, PAINTER OF MANY VIVID BIBLICAL SCENES.

✠

"And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver."—Gen., 37, 28.

REUBEN, the eldest of Joseph's brothers, and as yet the holder of the "birthright," the foremost place among them, was an unstable and impulsive man, but not a deliberately evil one. His heart revolted against the cold plotting of the others to murder Joseph; and he proposed that instead of shedding blood, they should lower Joseph into one of the wells scattered about the plain of Dothan, and thus leave him to a sure though bloodless death. In secret, Reuben meant to return and rescue Joseph. His brothers yielded to his counsel, and the unsuspecting lad was seized and lowered into a deep pit.

Afterward, when Reuben had gone away, a new idea came to the others. Another among them, Judah, whose descendants were to be chief of the twelve tribes of Israel, proved also too kind-hearted to do murder. A caravan of traveling merchants, Ishmaelites, passed by; "and Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

"Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content."

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,
5 Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,
6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,
7 And rams' skins dyed red, and badgers' skins, and shittim wood,
8 And oil for the light, and spices for anointing oil, and for the sweet incense,
9 And onyx stones, and stones to be set for the ephod, and for the breastplate.
10 And every wise hearted among you shall come, and make all that the LORD hath commanded;
11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,
12 The ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering,
13 The table, and his staves, and all his vessels, and the shewbread,
14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,
15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,
16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,
17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,
18 The pins of the tabernacle, and the pins of the court, and their cords,
19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.
21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.
22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.
23 And every man, with whom was found blue, and purple, and

scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought onyxstones, and stones to be set, for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

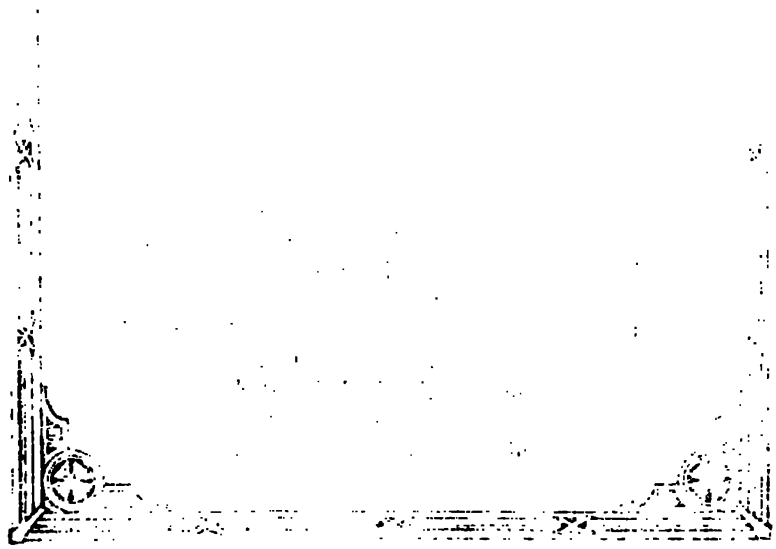
35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

Chapter 36

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains of cherubims. 14 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The vail. 37 The hanging for the door.

 HEN wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:



The Bloody Coat

FROM THE SERIES BY HEINRICH SCHOPIN.

✠

"And they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no."—Gen., 37, 32.

IT IS pathetic indeed to think of the sorrows that pursued Jacob through all his life. Never was early guilt more fully punished. He had betrayed his father; now his sons united to betray him. Joseph had possessed a gorgeous "coat of many colors," given him by his father as a mark of preëminence. His brothers sold him, dipped this coat in blood and brought it to Jacob, declaring they had found it thus in the wilderness, and adding, with resentful sarcasm, that Jacob might recognize it, though they did not. The father cried out that some wild beast must have devoured Joseph. "And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

The artist Schopin has powerfully conceived the scene. The strong and aged Israel is rent with anguish. This beloved one also has been torn from him. The women of the house cry out around him; little Benjamin clings to his father in affright. Before him stand the plotters, dark and anxious; will they be suspected? Presumably he who holds the coat is Reuben, the eldest, who was himself deceived; for he had sought Joseph in the pit and found him not, so that he thought the lad really slain. On him who had not intended guilt, the crime lay heaviest.

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal.* And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that.*

20 ¶ And he made boards for the tabernacle *of* shittim wood, standing up.
21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.
22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.
23 And he made boards for the tabernacle; twenty boards for the south side southward:
24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,
26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
27 And for the sides of the tabernacle westward he made six boards.
28 And two boards made he for the corners of the tabernacle in the two sides.
29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.
30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.
31 ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,
32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
33 And he made the middle bar to shoot through the boards from the one end to the other.
34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.
35 ¶ And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.
36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.
37 ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;
38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

A

Judah and Tamar

BY THE NOTED FRENCH ARTIST, HORACE VERNET, DIRECTOR OF THE SCHOOL AT ROME, DIED 1863.

✠

"And he said, What pledge shall I give thee? And she said, thy signet, and thy bracelets, and thy staff."
—Gen., 38, 18.

AFTER the disappearance of Joseph, Judah became the most important among the sons of Jacob. Reuben, blamed for this last disaster as well as for other earlier crimes, had been practically disinherited. Simeon and Levi, the next oldest of the brethren, had never been pardoned for their murder of the Shechemites. Hence the birthright, the leadership for which in an earlier generation Jacob had striven with Esau, now passed to Judah, the fourth son of Leah. He became and remained the active head of the household.

Following Judah's fortunes, the Bible tells how he too was punished for his wrong-doing, one of his eldest sons dying after the other. Tamar, the widow of the eldest, was rewedded to the second; and when he too died, Judah, according to the custom of the time, promised to wed her to the third. Yet he feared to do so, in superstitious dread lest this one should also die. Then Tamar waited for Judah by the roadside; and by cunning she tricked him into evil, and made him give her his staff and signet ring. Having possession of these, she proclaimed her wrongs to the world. Judah was stricken with remorse, and did for her all that he had promised. His story and character are both very similar to those of his father Jacob, uniting early craft with underlying nobility, with later remorse and strength and wisdom.

Chapter 37

1 The ark. 6 The mercy-seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

AND Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seatward were the faces of the cherubims.

10 ¶ And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 ¶ And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof: three branches

of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Chapter 38

1 *The altar of burnt offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that the people offered.*

AND he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

Joseph in Bonds

BY THE CONTEMPORARY ARTIST, GEORGES DE GEETERE.

✠

"And Joseph was brought down to Egypt."—Gen., 39, 1.

THE STORY of Joseph is the last and the most romantic of the hero tales of Genesis. The account of his many and remarkable shifts of fortune, with his final rise to the second position in the known world, reads almost like a fairy tale. Indeed the poetic qualities of the story have so attracted Eastern writers that Hebraic legend is full of tales of Joseph, adding a thousand details to the brief but vigorous outline given in the Bible. In character also Joseph stands foremost, being both the hero and the saint. We find in him neither the fierceness of Abraham, the self-indulgence of Isaac, nor the guile of Jacob; and when in later life he had risen to his highest, he remained as pure and noble as in his days of trial.

Of his later destiny he could, however, have no knowledge in the first moment of the overthrow of his youthful fortunes. Despite the surly grumblings of his brothers, he had ventured confidently among them in far off Dothan. Then the sudden disaster overwhelmed him. He was seized, cast into the deep pit to die, and, after all hope seemed gone, was upraised from the pit only to be heartlessly sold into slavery. From Dothan he was carried southward not so very far perhaps from the home where his father awaited him, and so onward into Egypt. How bewildered, how tragic, must have been his youthful thoughts!

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the looking-glasses[1] of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of

[1]In those days hand-mirrors were made not of glass but of polished metal.

Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:[1]

26 A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Chapter 39

1 The cloths of service and holy garments. 2 The ephod. 8 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

[1] A talent of gold among the Hebrews contained 10,000 shekels of gold and was worth about $300,000. A talent of silver contained 3,000 silver shekels and was therefore worth about $1,800.

Joseph Sold to Potiphar

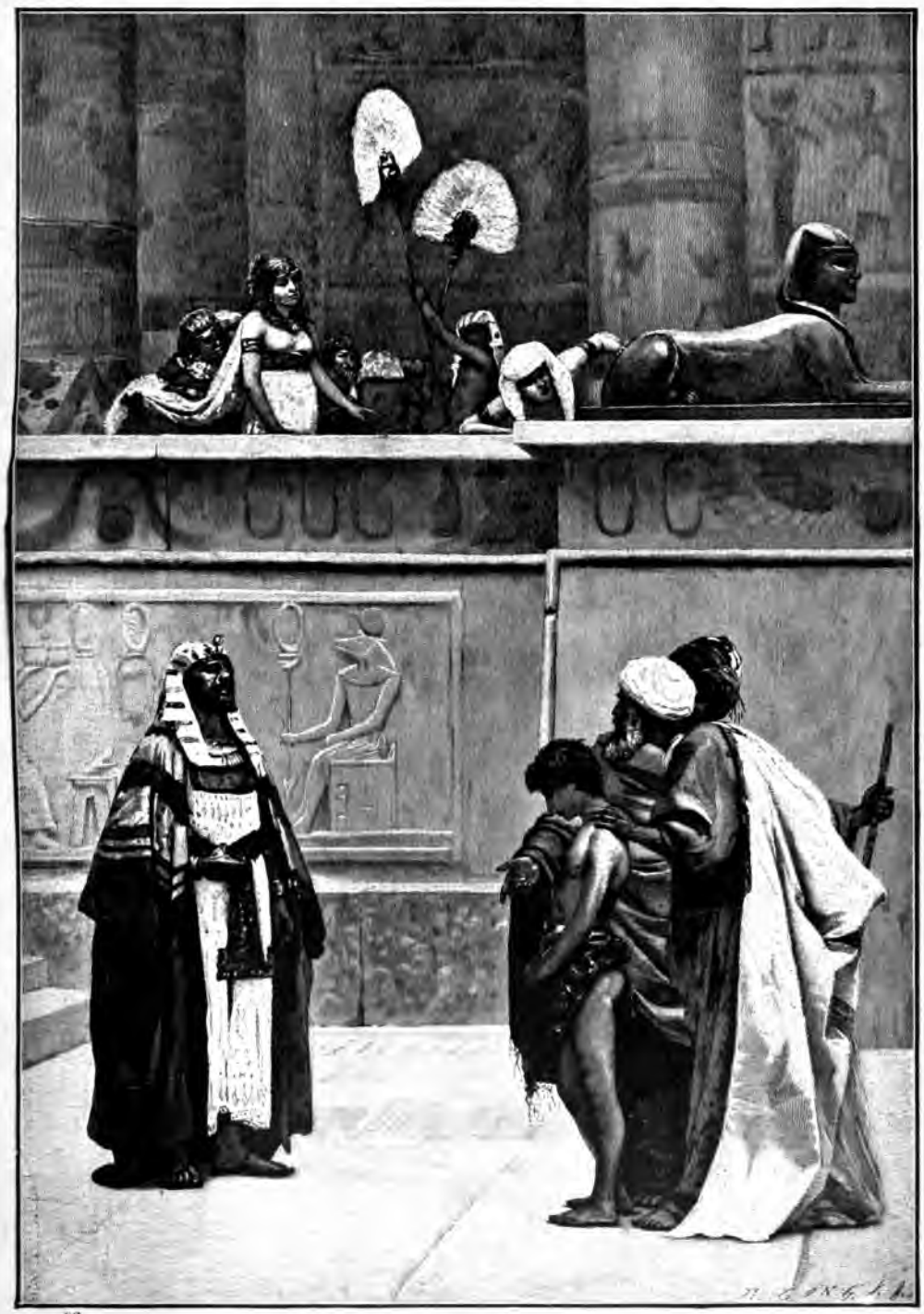
AFTER THE PAINTING BY A. FALDI.

✠

"And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites."—Gen., 39, 1.

THE PERIOD when Joseph was sold into Egypt must have been somewhere about fourteen hundred years before Christ. At that time Egypt was under the dominion of foreigners, the race of Hyksos or shepherd kings. These had come from Asia, probably passing through Palestine before Abraham, and had conquered Egypt. Hence this was an opportune time for a foreigner, especially an educated, high-bred, Asiatic shepherd such as Joseph, to rise to prominence under these foreign Pharaohs. At first Joseph was not thrown into direct contact with the dominant race. His first master Potiphar, as we are expressly told, was a native Egyptian, though one who had been taken into service by the conquerors and held very high rank among them.

In the home of Potiphar, Joseph probably dwelt for a decade or more. Here he must have seen and studied all the ancient civilization and splendor of the real Egyptians; and here he gradually won the esteem and confidence of his haughty master. From the position of a helpless slave, he grew to be chief steward and director of the entire household, so that Potiphar "knew not aught he had, save the bread which he did eat."



6 ¶ And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen.*
25 And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;
26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.
27 ¶ And they made coats *of* fine linen *of* woven work for Aaron, and for his sons.
28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,
29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.
30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.
31 And they tied unto it a lace of blue to fasten *it* on high upon the mitre; as the LORD commanded Moses.
32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.
33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,
34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,
35 The ark of the testimony, and the staves thereof, and the mercy-seat,
36 The table, *and* all the vessels thereof, and the shewbread,
37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,
38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,
39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,
40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,
41 The cloths of service to do service in the holy *place,* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.
42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

Joseph Taken to Prison

BY JACOPO CARRUCCI, A FLORENTINE PAINTER, DIED 1557. THE ORIGINAL IS IN THE UFFIZI GALLERY.

✠

"And Joseph's master took him, and put him into the prison."—Gen., 39, 20.

THE first great disaster of Joseph's life had sprung from his childish simplicity and trustfulness toward his brothers. The second downfall of his rising fortunes came from his faithfulness. Unfortunately, "Joseph was a goodly person, and well-favoured." His appearance pleased the light-minded wife of Potiphar, and she wooed him to love her. When Joseph turned from the woman in horror, she grew bitter against him, and, going to her husband, accused Joseph of making toward her those advances which in truth had been all upon her side. Naturally Potiphar believed his wife; naturally also the lesser servants, Egyptians, upheld their mistress' story as against the foreigner, the Hebrew, who had been set over them and doubtless kept them to strict account. There had been no plundering by servants in that household.

Hence Joseph stood alone. He was stripped of all his offices; he was cast into prison. Once more he was no better off than when he had come into Egypt as a helpless slave, nay, he was in even worse condition; for then he had at least breathed the free air of heaven, now he was shut in a prison, doubtless in a cell; and prison cells in those hard days were hideous holes of filth and darkness.

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43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Chapter 40

1 *The tabernacle is commanded to be reared,* 9 *and anointed.* 13 *Aaron and his sons to be sanctified.* 16 *Moses performeth all things accordingly.* 34 *A cloud covereth the tabernacle.*

AND the LORD spake unto Moses saying,
2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.
3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.
4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.
8 And thou shalt set up the court round about, and hang up the hanging at the court gate.
9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.
10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.
11 And thou shalt anoint the laver and his foot, and sanctify it.
12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.
14 And thou shalt bring his sons, and clothe them with coats:
15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.
16 Thus did Moses: according to all that the LORD commanded him, so did he.
17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal.*

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work..

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

The Baker's Dream

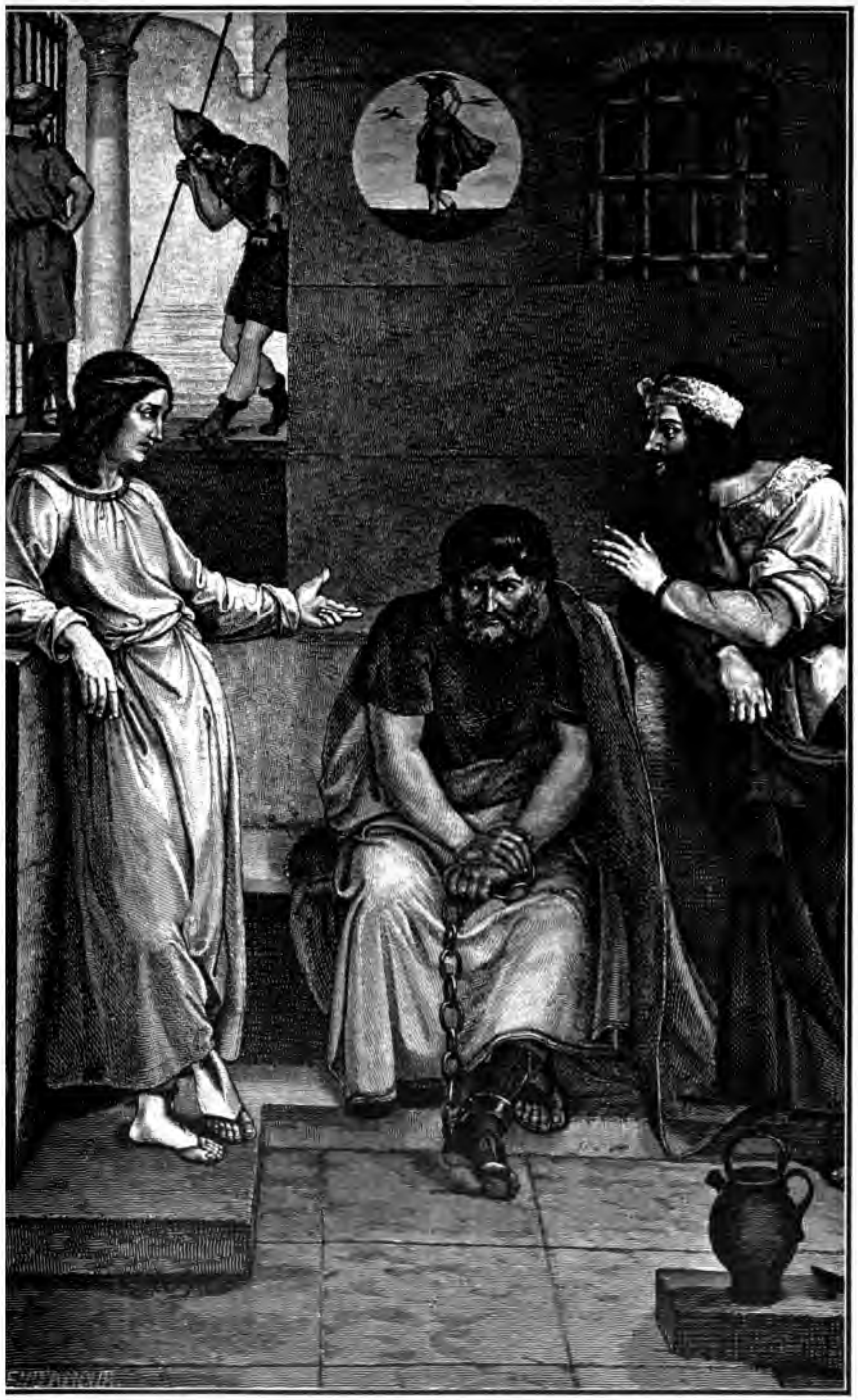
BY PETER CORNELIUS, A GERMAN PAINTER, DIED 1867. THE ORIGINAL IS IN THE NATIONAL GALLERY AT BERLIN.

✠

"Yet within three days shall Pharaoh lift up thy head from off thee."—Gen., 40, 19.

EVEN in prison Joseph's courage did not fail him; even there he worked his way upward. "The Lord was with Joseph." He rose in favor with the Governor of the prison, until he was there, as he had been with Potiphar, chief overseer and steward of all the place.

Now came a new turn in Joseph's fortunes. In his youth he had dreamed prophetic dreams, but scarcely understood them. Now he became a "seer"; he listened to the prophetic dreams of others, and interpreted their meaning. In prison with him were Pharaoh's head butler or cup-bearer and also his head baker. Each of them dreamed, and Joseph, interpreting, told the cup-bearer that he would be released from prison and restored to his office. Hearing this the baker, a dark and lowering man, was encouraged to tell his dream, in which he had carried baskets of food for Pharaoh upon his head, and the birds had plucked at them. Joseph had, alas, no pleasant explanation of this; for the dream meant that the baker was to be hanged, and the birds would feed upon his flesh. Within three days it happened to each of these men just as Joseph had declared.



' But if the cloud were not taken up, then they journeyed not till
day that it was taken up.
3 For the cloud of the LORD *was* upon the tabernacle by day,
fire was on it by night, in the sight of all the house of Israel,
ughout all their journeys.

MUMMY OF RAMESES II, THE OPPRESSOR OF ISRAEL.

Introduction to the Book of Leviticus

The book of Leviticus is so called because it contains the laws of the Levites or tribe of Levi, who were the appointed priestly caste among the Hebrews. Moses was himself a Levite, and it was probably for this reason that he received his strongest support from this tribe. In Exodus we are told that when the Israelites worshipped the golden calf, the tribe of Levi were not only the first to rejoin Moses, but they drew sword at his command and slew even their own brethren. We are told that it was after this that they were chosen as the priesthood.

Among the Hebrews this book is known as "Wayyikrā," signifying "and he called," from the opening word of its first verse. The name Leviticus was first employed in the Greek Bible. It is undeniably appropriate; for the book consists almost entirely of the laws established to guide the Jewish priesthood or Levites. The only narrative portion is that which tells of the inauguration of Aaron as high priest and of the punishment of his sons, Nadab and Abihu. The five chief themes of priestly instruction are: first, the directions relating to sacrifice both for worshippers and priests (chapters 1-7); second, the details of the priestly consecration (chapters 8-10); third, the law of the clean and unclean (chapters 11-15); fourth, the law of the Day of Atonement (chapter 16); and fifth, the law of holiness (chapters 17-26), with an appendix on vows and tithes in chapter 27. The law of holiness is of a broader character than the other parts and applied not merely to the Levites but to Israel in general. Hence this portion of the book is allied closely with some parts of Deuteronomy.

All of the directions in Leviticus are so carefully formulated and so exact in detail that in its present state the book is generally regarded as being of later date than the bulk of the material in Genesis and Exodus. The elaborately described ritual of the ceremonials causes Leviticus to become of small interest to general readers, though all who are interested in the meaning of the duties of the priestly office must ever read its pages with special care.

Joseph Before Pharaoh

BY PETER CORNELIUS, FROM THE ORIGINAL IN THE CASA BARTHOLDI AT ROME.

✠

"The seven good kine are seven years; and the seven good ears are seven years; the dream is one."—Gen., 41, 26.

AT THIS time the shepherd ruler or Pharaoh over all Egypt was probably that Apepi of whom there are several striking memorials preserved, especially a portrait statue in the British Museum, which shows him refined and strong and dignified. Joseph at length came to the monarch's notice through having interpreted the dream of his chief cup-bearer. Pharaoh himself dreamed those two well known visions of the seven lean cows which ate up the seven fat ones, and the seven thin ears of corn which devoured the seven full ears.

None of his interpreters, the professional magicians with whom his court was filled, could explain the meaning of these dreams. Then the cup-bearer remembered Joseph, and told how he had successfully interpreted the visions of the cup-bearer and baker in prison. Thus Joseph was sent for.

We can imagine his anxiety. "He shaved himself and changed his raiment," that is to say, he assumed the fashions of Egypt, "and came in unto Pharaoh." Yet he pretended to no merit or power in his interpreting. "It is not in me; God shall give Pharaoh an answer of peace." Then he pointed out that the vision was a divine warning. Seven years of plenty were to be followed by seven years of famine.

THE THIRD BOOK OF MOSES CALLED

Leviticus

Chapter 1

1 *The burnt offerings.* 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely,* of the sheep, or

of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar; it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Chapter 2

1 The meat offering of flour with oil and incense, 4 either baken in the oven, 5 or on a plate, 7 or in a fryingpan, 12 or of the firstfruits in the ear. 13 The salt of the meat offering.

AND when any will offer a meat[1] offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon; it *is* a meat offering.

[1]This phrase "meat offering" is everywhere changed to "meal offering" in the Revised Version.

Joseph Raised to Power

AFTER A PAINTING BY THE DUTCH MASTER, GERHARD HOET.

✠

"See, I have set thee over all the land of Egypt."—Gen., 41, 41.

JOSEPH, after interpreting to Pharaoh the warning of the coming famine, ventured to add counsel to his warning. "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." There were to be seven full years; let the extra harvests be taken by Pharaoh's appointed vizier and stored away against the time of want. The counsel was wise and seems to have been wholly disinterested. Joseph could not possibly have expected the sudden and startling answer of Pharaoh. To understand it, we must realize that this king was not really an Egyptian, but the descendant of a race of foreign conquerors, an irresponsible tyrant, though a beneficent one, who was naturally distrustful of the native Egyptians.

"And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art:

"Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. . . . And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee. . . . And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

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7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering[1] of the LORD made by fire.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.[2]

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

Chapter 3

1 *The peace offering of the herd,* 6 *of the flock,* 7 *either a lamb,* 12 *or a goat.*

AND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

[1]The Revised Version reads "as an offering." [2]It is an ancient custom in the East to bind all bargains by having the contracting parties eat salt together.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the Lord.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump,[1] it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD'S.

17 *It shall be* a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood.

Chapter 4

1 The sin offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the

[1]The word "rump" here means really the large tail of the Asiatic sheep.

The Youngest Brother

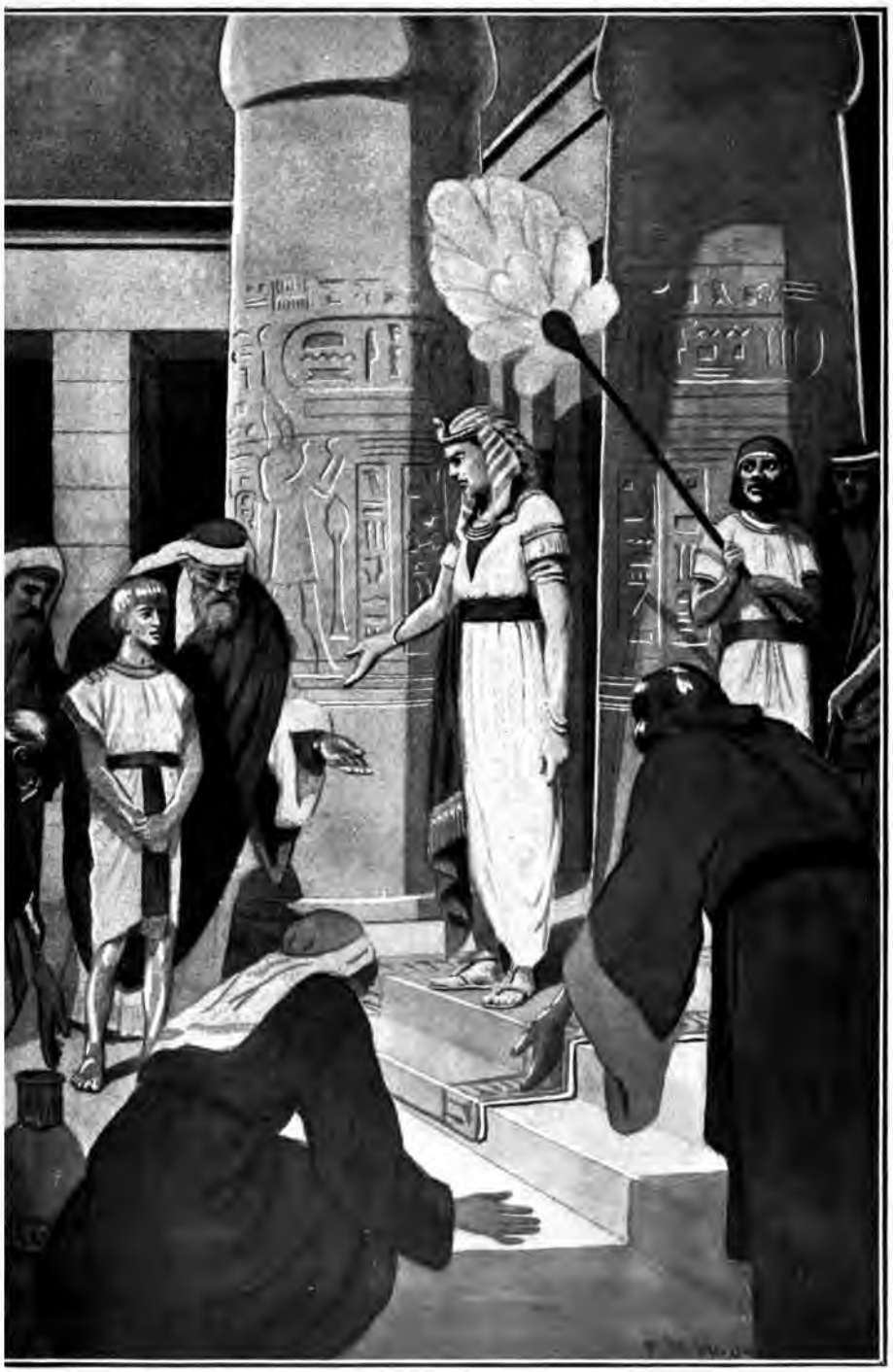
BY F. W. WHITESIDE, A CONTEMPORARY AMERICAN ARTIST.

✠

"And he lifted up his eyes, and saw his brother Benjamin, his mother's son."—Gen., 43, 29.

THE famine against which Joseph gathered grain, extended not only over Egypt but over the surrounding lands. Jacob and his people suffered from it in Palestine, so that the patriarch sent his sons to purchase grain in Egypt. But Benjamin, the youngest, the one child of Rachel remaining to him, he kept at home. The brothers came to Joseph, not knowing him. He questioned them of their father and of Benjamin, and, being doubtful of their truth, pretended to believe them spies, and insisted that they must return to him again and let him see this youngest brother of whom they spoke. So he held one of them, Simeon, as a hostage, and sent the others back for Benjamin.

When Jacob heard this message he refused stubbornly to let Benjamin go; the father's whole heart was centered on this youngest son, the last relic left to him of Rachel's love. Thus the first year of the famine passed; but when the second came and still there were no crops, it was clear that all the Israelites must die unless they could again get grain from Egypt. Judah, the ablest of the brothers, pledged his own life that Benjamin should be safe with them. So the caravan returned again to Egypt, and Benjamin was brought before Joseph, knowing him only as the mighty vizier.



1

people[1]; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place,[2] where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

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[1]The Revised Version has "so as to bring guilt on the people." [2]This carrying forth of the sin offering outside the camp was a symbol of the removing of the sin itself.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if any one of the common people[1] sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering,

[1]The Hebrew word is "people of the land."

The Finding of the Cup

BY JAN VICTOOR, AN EARLY DUTCH MASTER, DIED 1673.

✠

"And the cup was found in Benjamin's sack."—Gen., 44, 12.

WHEN it was evident that Benjamin was really alive, and had not been injured by his brothers' jealousy, as Joseph himself had been, the young vizier was very happy. He felt that his brothers had repented and grown to be better men than of old. Yet he had learned caution, and he resolved to test them further. Without revealing himself, he summoned the brothers to a feast in his palace, and there gave Benjamin every preference over the others, serving to him "five times so much" as to any of the rest. Still they exhibited no jealousy. Joseph resolved on a further test. He allowed them to purchase their grain, and go; but secretly he had his own gold cup slipped into Benjamin's sack. Then he sent his steward after the Israelites with soldiers, to accuse them of stealing the cup.

Naturally they denied all knowledge of the matter, opening their sacks readily for inspection. Imagine their astonishment when the cup appeared in Benjamin's sack! Imagine also their dismay! How might they return to their father without his beloved? Judah especially had pledged his word. Without Benjamin he was resolved not to see his home again. Slowly and sadly the entire party trooped after the steward as he led the apparent culprit back to the palace of the offended vizier.

and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Chapter 5

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass offering in sacrilege, 17 and in sins of ignorance

AND if a soul sin, and hear the voice of swearing[1] and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it,* then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it,* then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it,* then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things,* that he shall confess that he hath sinned in that *thing:*

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb,[2] then he shall bring for his trespass, which he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the

[1]That is, the voice of a magistrate calling on witnesses to swear to what they know. [2]The Revised Version here and in verse eleven reads "And if his means suffice not for," etc.

side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

10 And he shall offer the second *for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

Chapter 6

1 The trespass offering for sins done wittingly. 8 The law of the burnt offering, 14 and of the meat offering. 19 The offering at the consecration of a priest. 24 The law of the sin offering.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

Joseph Reveals Himself

FROM THE WORK OF THE WANDSBEKER ART INSTITUTE OF GERMANY.

✠

"And Joseph said unto his brethren, I am Joseph."
—Gen., 45, 3.

JOSEPH'S purport with his device of the cup had been to see if his brothers would desert Benjamin, and be glad of his misfortune. When they returned with the prisoner, he assured them they might all go free but Benjamin. Yet they would not go. Judah, as their leader, threw himself at the vizier's feet in an impassioned speech of pleading, one of the most beautiful portions of the Bible. He told of Jacob's love for Rachel's sons. Of the loss of Joseph, and of the certainty that Benjamin's loss would now kill their father. Finally he offered to give himself as a slave in Benjamin's place.

Joseph could withhold himself no more. The remorse and loyalty of the brothers were fully proved. The longings of twenty years swelled up in the exile's heart. Hurriedly he cried to all his attendants to withdraw; and he revealed himself to his brothers. At first they could not believe. Then they feared the injured man's revenge upon them. Joseph had to assure them repeatedly both of himself and of his forgiveness. Only Benjamin had no distrust. "And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck."

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings

of the LORD made by fire: every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it; *it is* a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

Chapter 7

1 *The law of the trespass offering,* 11 *and of the peace offerings,* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a free-will offering.* 22 *The fat,* 26 *and the blood, are forbidden.* 28 *The priest's portion in the peace offerings.*

LIKEWISE this *is* the law of the trespass offering: it *is* most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

Jacob Welcomed Into Egypt

FROM THE BIBLICAL SERIES BY SCHOPIN.

✠

"And Israel said unto Joseph, Now let me die, since I have seen thy face."—Gen., 46, 30.

WHEN the sons of Jacob returned to him with their news of Joseph and of his marvelous fortunes, it is small wonder that their father refused at first to believe. But when convinced, the aged patriarch uprose in a sudden ecstasy of joy: "I will go and see him before I die." This was just what Joseph had advised. Not more than two years of the famine had passed; and, in the five still to come, the Israelites could not possibly survive in Palestine. Therefore Joseph wished the entire household, his father, his brothers and their sons, seventy "souls" in all, beside their wives and servants, to establish themselves in Egypt.

Judah brought him word of his father's coming; and Joseph hastened in his chariot to the very border of Egypt to welcome Jacob. Happy indeed must that meeting have been. The artist Schopin represents Joseph as being accompanied by his own household. He had been wedded in Egypt to Asenath, the daughter of the high priest; and by her he had two young sons. These advance joyously behind him as he rushes to embrace his father. The many wanderings of Jacob were at an end; he had found a permanent home at last.

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean

thing, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.[1]

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute forever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the

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[1]It is noteworthy that this command is worded differently from any of the preceding, so that it seems to apply not only to occasions of sacrifice but to all eating of blood, anywhere, or at any time.

Joseph Reorganizes Egypt

BY SIR LAWRENCE ALMA-TADEMA, R. A., A CONTEMPORARY ARTIST BORN IN HOLLAND BUT DWELLING IN ENGLAND.

✠

"Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, here is seed for you, and ye shall sow the land."—Gen., 47, 23.

AFTER the reunion of Joseph and his people, his life story has two aspects, one of which is often overlooked in the joy of the other. He was not only a devoted son and brother, he was also, and continued to be, Pharaoh's chief vizier, the true ruler of all Egypt.

As such, he planned and apparently carried out a complete readjustment of the entire country. Through the remaining five years of the famine he sold grain to the people in what seemed a hard and grasping way, receiving in payment first their money, then, when that was gone, their cattle, then their lands. In the end they had even to sell themselves to him, becoming slaves for the sake of food. Then and then only did Joseph change, and take up the part of the generous and merciful master. He established the people wisely throughout the land, gave them grain in plenty and restored all Egypt to prosperity. In return he exacted of the people only that they should pay to Pharaoh as a tax one-fifth of what they earned.

day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Chapter 8

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin offering.* 18 *Their burnt offering.* 22 *The ram of consecrations.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;[1]

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar,

[1]The mode of consecrating Aaron had previously been given in Exodus, chapter twenty-nine. Now the details of the ceremony itself are described.

and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

Jacob Blesses Joseph's Sons

BY REMBRANDT, THE MOST CELEBRATED OF DUTCH ARTISTS, DIED 1669.

✠

"And Israel stretched out his right hand, and laid it upon Ephraim's head."—Gen., 48, 14.

WHEN Jacob was presented by his son to Pharaoh, the patriarch blessed the mighty monarch, as indeed by reason of his venerable age he had good right to do. Jacob himself, however, comparing his life with those of his fathers, declared, "few and evil have the days of the years of my life been." As he grew very feeble, Joseph brought to him the two little sons, Manasseh and Ephraim, who had been born to Joseph in Egypt. And Jacob blessed the children, seeking to pass on to them as Joseph's sons the birthright and leadership of the race, which in his own life had caused so much strife and bitterness.

Joseph brought the elder boy Manasseh to his father's right, to receive the chief blessing; but Jacob deliberately crossed his hands and laid the right hand with its gift of leadership upon the younger, Ephraim. "And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." Rembrandt represents Joseph's Egyptian wife as also standing by; but her costume is not Egyptian, being copied from the Dutch dress of the artist's day.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Chapter 9

1 The first offerings of Aaron, for himself and the people. 8 The sin offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron blessed the people. 24 Fire cometh from the Lord, upon the altar.

AND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young[1] calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

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[1]The English Revised Version here reads "a bull calf"; the American revision changes the phrase to "a calf of the herd." Similar variations occur in the next verse.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the manner.

17 And he brought the meat offering, and took an handful thereof, and burnt *it* upon the altar, besides the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people; and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

Jacob Prophesies

FROM THE BIBLICAL SERIES BY GERHARD HOET.

✠

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."—Gen., 49, 1.

THE LAST great scene of Jacob's life, the closing picture of Genesis, is of the death of Jacob and the mighty prophecy which he chanted upon his deathbed. Knowing that his end was come, he called his sons around him, and to each he told the future which was in store for their descendants through many generations. Of Reuben, the eldest, he said, "Unstable as water, thou shalt not excel." The race of Judah was to be a "lion's whelp," producing kings and law givers. Benjamin was to bring forth warriors, to "raven as a wolf." The chief glory, however, was reserved for Joseph. "The blessings of thy father have prevailed . . . unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Having finished his remarkable foretelling, Jacob died; and Joseph, securing leave of Pharaoh, went up into Palestine with all his brothers and buried their father in the family cave at Hebron. Then the twelve returned again into Egypt, where Joseph ruled the land until his death. He also passed away with a prophecy for his brothers on his lips: "I die; and God will surely visit you, and bring you out of this land into the land which he swore to Abraham, to Isaac, and to Jacob."

Yet for a time the Israelites continued to abide in Egypt in wealth and comfort.

Chapter 10

1 Nadab and Abihu, for offering of strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near and carried them in their coats out of the camp: as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring with the offerings made by the fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever: as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to-day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that* he was content.

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